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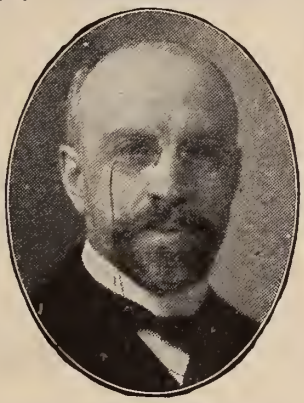

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THE MISSIONARY

Review of the World

DELAVAN L. PIERSON, *Editor*

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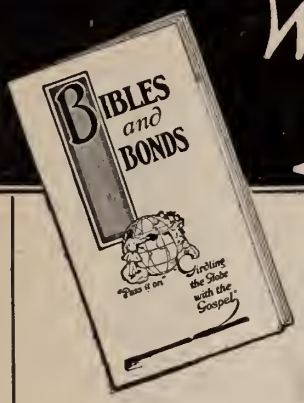

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AMERICAN BIBLE SOCIETY

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PERSONALS

Rev. Abram E. Cory, D.D., formerly a missionary of the Disciples in China, and later secretary of the United Christian Missionary Society, and the chief promoter of the Men and Missions Movement in his denomination, has resigned his secretarial work and has accepted charge over a church at Kinston, North Carolina, to begin September first.

* * *

Dr. J. Kelly Giffen, a pioneer missionary in the Egyptian Sudan, was elected moderator at the recent United Presbyterian General Assembly, in Cambridge, Ohio. Dr. Giffen went to Egypt forty years ago and twenty years later opened up mission work in the Sudan.

* * *

Dr. Tom Lambie, of the United Presbyterian Church and a pioneer missionary of that church to Abyssinia, is now in America. He plans to take back with him a number of new recruits to this field, which has recently been entered by special invitation of the King of Abyssinia.

* * *

Dr. Joseph C. Robbins, Foreign Secretary of the American Baptist Foreign Mission Society, has returned to America after a strenuous year spent for the most part in visiting missions in India, on which he is writing a book.

Miss Ruth Muskrat, of the Cherokee Indian tribe, a student at the University of Kansas, was sent by the National Board of Y. W. C. A. to the recent conference of the World's Student Christian Federation at Peking, and is the first American Indian to take part in such a world conference.

* * *

Dr. E. M. Poteat, formerly president of Furman University, South Carolina, and subsequently one of the travelling secretaries of the Laymen's Missionary Movement, has spent the past eight months teaching at the Baptist College in Shanghai, China, and in delivering addresses to students in other mission and government schools.

* * *

Cleveland H. Dodge, who has given many proofs of his interest in the people of the Near East, has recently contributed $165,000 towards the million-dollar fund which is being raised for Robert College, Constantinople College for Women, and the American University of Beirut.

* * *

Mrs. C. R. Vickery, of Syracuse, formerly a missionary in Malaysia, is preparing the way for the study of Dr. Fleming's book, "Building with India," by addresses on Indian themes, and especially by striking monologues, in one of which she tells the story of Pandita Ramabai, and in another impersonates a high-caste Hindu child widow.

DR. JOHN R. MOTT ADDRESSING THE WORLD'S CHRISTIAN STUDENT CONFERENCE, PEKING

THE MISSIONARY
REVIEW of the WORLD

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DENOMINATIONAL REORGANIZATION

LIVE organizations are continually looking for new methods and readjustments which will eliminate friction in operation and waste of time and money, and will increase efficiency and the spirit of cheerful cooperation. Various denominations have reorganized along different lines with these ends in view. The Methodists (North) first united and then divided their home and foreign mission departments. They now have fifteen boards and commissions to do their work and have recently established a General Council of Boards of Benevolence with an executive Committee on Conservation and Advance, with headquarters in Chicago. The Southern Methodists have a Commission to study a plan for the consolidation of their numerous boards. The Northern Baptist Convention has established a General Board of Promotion made up of representatives from the various Boards of the Church. The Congregationalists not long ago readjusted and united some home mission agencies. The Protestant Episcopal Church carries on all work under one general board called "The Presiding Bishop and Council." The United Presbyterians, recently voted on a reorganization of their Boards. The Presbyterian Church (North), which, a few years ago organized a New Era Movement to bind together the promotion work of all its seventeen boards and committees, has now taken a more radical step calling for a reorganization of practically all its philanthropic and missionary agencies. This action was taken with a view to symplifying the work and in the hope of greater unity, economy and efficiency. What the results will actually be can only be conjectured.

According to the new plan the seventeen Presbyterian boards and agencies will be brought under four reorganized boards, namely:

1. The Board of Foreign Missions, which absorbs the Woman's Board of Foreign Missions, and allots to women fifteen of the forty members.

2. The Board of National Missions which is "to extend the Gospel of Christ in all its fulness, and the service of Christ in all its implications."

This absorbs the Board of Home Missions, Woman's Board of Home Missions, Board of Church Erection, Board of Missions for Freedmen, except educational work, the Permanent Committee on Evangelism, and the missionary and evangelistic functions of the Board of Publication and Sabbath School Work.

3. Board of Christian Education which takes the place of the General Board of Education, the Board of Publication and Sabbath School Work, the educational work of the present Board of Missions for Freedmen, the schools of the Woman's Board of Home Missions, the missionary educational departments of the existing Boards, the Permanent Committee on Men's Work, the Board of Temperance and Moral Welfare, the Permanent Committee on Sabbath Observance. The activities will be reorganized in seven departments, Higher Education, Religious Education, Missionary Education, Moral Welfare, Publication, and Men's Work.

4. Board of Ministerial Relief and Sustentation, which, it is suggested, might also include a Department of Hospitals and Homes, and a Department of Pensions for those non-ministerial persons who give life service to the Church as teachers and social welfare workers.

The Committee on reorganization also recommended a General Council of twenty-seven members, to represent the General Assembly *ad interim* and to include the work of the Executive Commission and the New Era Commission, so as to "make possible an economical and efficient supervision of all the affairs of the executive department of the Church." If this plan is adopted at the next General Assembly the membership will include the salaried Chairman of the Council, the Stated Clerk of the General Assembly, the Moderator of the General Assembly, the retiring Moderator and his predecessor, one representative of each of the four boards, and eighteen members at large elected by the General Assembly. This General Council will prepare the budget for the consideration of the General Assembly. The chairman, who is to give his entire time to the general guidance of the work, is elected for five years, the others (except the Stated Clerk) hold office for three years, and cannot be re-elected for more than two consecutive terms. The plan places control in the hands of the Church at large, with a minimum of board representation. The total budgets of these boards is about $13,000,000 but the Church has resources sufficient to furnish at least $25,000,000 annually for its missionary and philanthropic work. There is evidently need for a more devoted practice of Christian stewardship.

CHURCH UNION IN AUSTRALIA AND ELSEWHERE

NEW steps toward Christian cooperation and Church union, or federation, are frequently reported. Indian Christians are appointing committees and endeavoring to perfect plans for a united Indian Church; Chinese Christians are voicing their disapproval of a perpetuation of Western sectarianism in China; Canadian Protestants have made plans for bringing Methodists, Presbyterians, Congregationalists, and possibly others, into one

united body. A group of clergymen representing the Episcopal and Presbyterian churches recently challenged their ecclesiastical assemblies to unite on the basis of double ordinations to the ministry which would enable such doubly ordained clergymen to minister in either Church. In Great Britain and elsewhere the proposals of the Lambeth Conference have been the basis of much discussion. In Australia, a Conference on Reunion was held in March, presided over by the Anglican Primate, at which plans were discussed for the reunion of Anglican, Presbyterian, Methodist and Congregational churches. Rev. Dr. Carruthers, an ex-President of the Methodist General Conference, reports:

"In certain fundamentals, we found ourselves from the outset on common ground, with regard to questions on which ten years ago, or even less, there were still wide differences of opinion. The dangers and folly and sin of disunion were, for example, explicitly acknowledged. There was full agreement that the unity which was God's will and for which we were working must be manifested in one visible organic society; nor was there any question that the bonds of that unity must include not only a common faith, but a common ministry both of the Word and of the Sacraments."

The chief subjects discussed were Episcopacy, Ordination, and Creeds, and the greatest unanimity was reached with regard to the first of these. Noteworthy admissions were made on both sides. On the Episcopal side it was conceded that there is no method or form of Church government at present in existence that can claim to be exclusively Apostolic, and that the question for to-day is not what form of government existed in the Church 1,500 or 1,900 years ago, but what is the best to be done in the present age. On the non-Episcopal side, it was admitted that since three-fourths of the Christendom of the world at present is organized on the Episcopal basis, in any large view of reunion this fact must be taken into consideration. It was also held that Episcopacy may be organized on a democratic and constitutional basis.

The following is the very remarkable resolution moved by an Anglican delegate, seconded by a Methodist delegate, and unanimously carried:

"That, while the right of the Church to determine its own polity at any time is recognized, in the opinion of this Conference it is expedient that the polity of the reunited Catholic Church be Episcopal, provided

(1) The appointment to the office of a bishop be shared in by ministry and laity;

(2) That such office be exercised in a representative and constitutional manner, *i. e.*, that in all administrative actions the bishop should be responsible to the representative assembly, conference, or synod of the Church;

(3) That such acceptance of Episcopacy does not necessarily imply that ministerial authority cannot be otherwise obtained, or that Episcopacy is the only channel of Divine grace."

A much more difficult subject was that of Ordination. After protracted discussion, it was moved by an Anglican, seconded by a Presbyterian, and agreed:

"That this Conference recommends that the mutual recognition of Episcopal and non-Episcopal orders and commissions be thoroughly explored by

the respective Churches, and to this end recommends the appointment of a committee for the purpose of receiving reports from such Churches, and ascertaining the possibilities of arriving at a common mind, and reporting to a further Conference suggestions as to details or formula of any such commission or commissions."

The Conference passed the following resolution on the subject of Creeds:

"That, while conditions of membership in the reunited Church might be satisfied by the Apostles' Creed, or some shorter and simpler form of personal confession of the Christian faith, a corporate creed would be necessary as a common standard precedent to union, and for this purpose the Nicene Creed would be a most appropriate and acceptable form."

The spirit of Christian brotherliness characterized the delegates, and both sides were ready to make real and not merely shadowy concessions, as was shown especially in the far-reaching resolution on Episcopacy. This will be a stimulus to churches of other lands. The next Conference on Reunion will meet early in 1923.

POLITICS AND MISSIONS IN EGYPT

THE new political status of Egypt, which was inaugurated on March 15, carries with it certain provisos whose exact limits are not yet defined but whose general character and scope are known. The first proviso, however, seems to insure the permanency of the Christian missionary work and stipulates that Egypt is to adopt a satisfactory Constitution which will protect religious liberties and the rights of the minorities. Another proviso states that a bill of indemnity is to be passed by the Egyptian Parliament. As has been stated before Great Britain reserves the right to protect both Egypt and the Suez Canal and intends to retain full possession of the Egyptian Sudan, including Khartum and the great Assouan dam.

The situation has already created a split between the Moderates and the Extremists. The latter, whose leader Zaghloul Pasha has been deported, denounce King Fuad and his Moderate party as traitors to Egyptian liberty because they are willing to cooperate with the British. As the Moderates are in power and are firmly supported by the British, they are able to show a measure of stability which may ultimately win the day. The majority of the Egyptian population is apparently opposed to the present régime and even where they are not violently hostile, they "sit in the seat of the scorner" and repudiate the new king and his ministry. The principle of Egyptian Government has been that of monarchy, even to absolutism. Instead of grieving over the absence of democracy, it is worth while to recognize two encouraging facts showing growth in the direction of representative government. One is the surrender by the King of his own legislative powers to his Council of Ministers; the other is their subjection of themselves, in turn, to a

parliament to which they shall be responsible. Whatever the stages in the present political development, the Egyptian people seem to be coming steadily into the control of their own affairs. The increased national responsibilities are calling loudly for responsible and well trained leadership. Under the new constitution all religions are free and are protected by the State, insofar as they do not interfere with public order or morals. All Egyptian citizens are declared equal before the law and all are eligible for public offices and honors.

This situation presents to all of the Christian missionary work in Egypt an unusual opportunity. The Christian educational work is especially face to face with a challenge seldom equalled.

THE MISSIONARY AND THE MESSAGE

THE charges against the Christian beliefs and teachings of missionaries in China and elsewhere have naturally caused much disquietude of mind on the part of Christians who have sent them out to preach the Gospel of Christ and to lay the foundations for the Christian church abroad. The question as to "what is orthodoxy" will have many replies according to one's viewpoint but the real question is, "What is the final and absolute authority for the message that Christian ambassadors go to deliver to non-Christian peoples?" Is the Bible their standard in *all* matters of faith and practice? Is Jesus Christ accepted as the Son of God, their divine Lord, and the *only* Saviour of mankind? Any other position makes human reason and philosophy the standard of faith and practice and as a result teaches men to depend on human effort and merit for their deliverance from the power of sin and its eternal consequences.

If a living and healthy Church is to be established in these mission fields it is of supreme importance that the ambassadors of Christ have a clear, positive and authoritative message. If any are building on any other foundation than that indicated by Christ, they should be discredited as Christian teachers and recalled by the Church at the home base.

Every Presbyterian missionary, before appointment, affirms his or her faith in the "Scriptures of the Old and New Testament as the Word of God and the only infallible rule of faith and practice, and also the belief in the virgin birth, the deity of Christ, the atonement, the resurrection and other teachings of that church. The China Council of the Presbyterian Church recently sent a report home as a result of investigation and declared that all the Presbyterian missionaries accept the deity of our Lord Jesus Christ but the Council entreats the parents, pastors and teachers of the home church to use every effort to induce qualified young men and women, fervently believing in the Holy Scriptures which make wise unto salvation, to offer themselves for service on the foreign field."

There is good reason for belief in general honesty of Christian missionaries in their professions of faith but if any of them are known to deny the doctrines and standards they are sent to proclaim they should be recalled immediately. It is equally essential that the Church and its institutions at home be kept pure and true in order that those sent out may be worthy representatives of Christ.

In the summer of 1920 the Bible Union of China was organized for the purpose of emphasizing the belief of the majority of missionaries in the divine authority of the Bible, and the necessity of standing firmly for the deity of Christ, the efficacy of His atonement, the bodily resurrection and similar fundamental teachings of Christ. About 1,500 missionaries in China out of 7,000 Protestant foreign missions have joined the Union and by prayer, Bible study and constructive spiritual teaching are endeavoring to strengthen evangelical mission work. The committee appointed by the Presbyterian Church (North), to investigate the theological soundness of its missionaries reported to the recent General Assembly that they had been unable to discover any proofs of disloyalty to the fundamentals of the Presbyterian faith. It is important that Christians come to some substantial agreement as to what "fundamentals" are. Christians should be as broad in their sympathies as was Christ Himself but it is as important that in faith we be no broader than the Rock on which the Church of Christ is built.

MISGOVERNMENT IN TURKEY

THE right to rule is inseparable from right rule. All government is ideally representative of God for "the powers that be are ordained of God." A disregard of God's law of righteousness and impartial justice, therefore, deprives a ruler of his right to govern. It is this principle that has outlawed the Turkish government and that caused general rejoicing at the defeat of the Turks. Justice demanded that they be deprived of power to oppress their enemies and a strict application of righteousness would have led the Allies to discard jealousy and selfish rivalry in order to establish peace and good government in all lands where the Turkish rule had been oppressive. Instead, inter-allied suspicion and selfishness has allowed the just results of victory to be lost and the Turks have not only resorted to dictating terms of peace but have continued their policy of massacre, deportation and oppression of Christians under their control. The failure of the Allies has caused the people of the East to lose much, if not all, of their confidence in the righteousness and power of British, French and Italian rulers. This feeling has given added impetus to the unrest in Egypt, India, Syria, Palestine and Mesopotamia.

At the recent World's Student Christian Conference in Peking, where there were representatives of thirty-two nations, a resolution was unanimously passed protesting against crying injustices in all countries, but especially against the slaughter of helpless men, women and children in Asia Minor. This outstanding case of inhumanity calls for the use of all just means to ensure its immediate cessation. The resolution continued:

"In full consciousness, therefore, of our own share of responsibility for the situation in the world to-day we commit as a solemn charge to the whole membership of our Federaton to take immediate steps so to arouse the public conscience of their fellow countrymen that effective national and international action will speedily result."

Christian representatives of many nations thus put themselves on record against the Turkish misrule and call for united action, not only to relieve present distress, but to cure the evil that causes the distress in every land where Moslems are in control.

We have heard so much of the suffering and death of multitudes in many lands in the past five years that we are in danger of becoming callous and of turning deaf ears and unsympathetic eyes to those who appeal for help. Millions are meanwhile dying for the material and spiritual benefits that we enjoy so freely. The wounded and dying on the fields of battle, the destitute and refugees in devastated areas, the millions of after-the-war sufferers in Russia and Central Europe, the hounded and murdered Armenians and Assyrians, the oppressed Koreans, the famine sufferers of China, those in need of education and evangelism, the unemployed in our own land and the spiritually destitute all over the world, have had their desperate need presented so constantly and insistently that we are apt to think that since we cannot help all we might almost as well help none. God pity those whose hearts become hard and whose ears become too dull to hear the cry of the needy or whose eyes do not see the multitudes with the vision of the Master who was moved with compassion as He saw them! We cannot solve all problems but we may solve some problems and each follower of Christ is responsible only for the full use of the talents entrusted to him for the benefit of others.

Word comes from Armenia again that thousands of children must perish if Americans do not provide for them. Not only does their present existence depend on the food, clothing and shelter that Christians can supply but the future of the race and the influence of a Christian population on non-Christian neighbors depends on the saving of these persecuted and innocent sufferers in Syria, Asia Minor and the Caucasus. Cablegrams follow fast after one another announcing "hunger," "children starving," "misery," "death," "25,000 destitute in Alexandropol," etc., etc. The Near East Relief committee is daily sending out S. O. S. calls since a decrease in gifts coming in not only prevent the increase of appropriations called for

but at present necessitate a cutting down of supplies. "The 25% cut means literally death to thousands of innocent children, death as certain as if they were mowed down by machine guns." One hundred thousand wait to seize any crumbs that may fall from the orphans' tables. Five dollars a month will save the life of a child. Send contributions to the "Near East Relief," 151 Fifth Avenue, New York City.

THE IMPROVED OUTLOOK IN CHINA

GENERAL Wu Pei-fu's victory over General Ching Tso-lin in North China, the resignation of President Hsu Shih-chang, the return of Li Yuan-hung to the presidency—conditional on the retirement of the military "tuchuns," and the offer of the premiership to Wu Ting-fang of Canton, indicate a possible reunion of China under one representative, constitutional government. The great obstacles still in the way are the dominance of Sun Yet Sen in the South and the influence of military dictators in the North. If unity and some degree of capable and unselfish leadership within China herself can follow the benefits in international relationships, reaped by the Washington Conference, then there will be a much more hopeful outlook for the republic economically and politically.

Those who have known the situation in China are not surprised that the Washington conference was unable to free her from all encroachments on her sovereignty. Numbers of international gatherings will pass before China is granted what her patriotic citizens wish and what, ultimately, they have a right to ask. The conference has, however, made clear to the world at large, and, it is to be hoped, to the Chinese people, that for political salvation the nation cannot put her trust in other governments. These many years the traditional Chinese policy has been to play one power off against another. For this policy there is ample precedent, even among strong nations, but in China's case it has been a confession of weakness and unless supplemented by vigorous internal reforms it can end only in disaster. The intelligent Chinese are learning that China must, in the last analysis, work out her own national redemption.

The question arises as to the agencies through which this redemption is to be sought. Is it to be by railways, technical education, big factories, and large armaments, or by some of these plus a moral and spiritual renovation? The traditions of the nation, thanks to its Confucian heritage, have led it to believe that morality in both people and leaders is indispensable to national welfare and this has, apparently, for some time been a growing conviction of many thinking Chinese. Many, too, have come to feel that in the Confucian ethics there must be something lacking, or China would not be in her present plight. They have analyzed the deficiency as the relative

weakness of the religious motive. They have, accordingly, turned their attention to Christianity and are asking whether there may not be in that the something which China lacks and which she must acquire if she is to find herself. Many would accept Christianity if they could be convinced that the Christian conception of God is intellectually tenable.

Just now the mind of the Chinese intellectuals is a compound of humility, impotent rage, intense patriotism, eager and radical questioning, and teachableness. For the welfare of China it is obvious that the Church must seize the opportunity to commend her message to the Chinese both by precept and example. If the new China is to be idealistic and not materialistic, possessed of a world-wide vision of faith and brotherhood and not of revengeful selfishness, the Christian nucleus in China must be strengthened rapidly and largely.

At present the situation seems to point to an extension of Protestant activity in China. American and British Christians have well grounded missionary establishments and are in a financial position at least to maintain and probably greatly to expand their efforts. This is especially true of the United States. Moreover, the discussion of the issues of the conference has helped for the time to concentrate the attention of Americans on China, and the importance of missions as a remedy for China's ills has been more clearly seen. Chinese Christian leadership is rapidly increasing both in numbers and ability. The Chinese are not aggressively anti-British, and they are distinctly friendly toward America.

There are, however, some factors in the situation which keep one from being unquestioningly optimistic. The theological controversies both in China and America tend to distract the Church from its task, curtail recruits and funds, and confuse the Chinese. Would that all of Christ's followers could learn to demonstrate their discipleship to the world by loving each other! Both Americans and British are coming to see the importance of missions as an agency for commercial goodwill and as a means of national propaganda. The friendship of Chinese for Americans is properly believed to be due in part to American missionary activity, and American and British merchants are tempted to strengthen the establishments, particularly the educational establishments, of their respective nationals from patriotic and commercial motives. Missions are beginning to suffer from popularity. This partial subsidence of criticism is not to be viewed with entire complacency and this effort to use missions as a conscious means of strengthening American or British influence should be resisted as one would resist the evil one.

THE FOUNDER OF THEOSOPHY*

MADAME Yelena Petrovna Blavatski was the cousin of the famous Russian minister, Count Witte. Yelena lived with the Count's grandfather, governor of Tiflis, as she had lost her mother early in life. Her father had been a Colonel Hahn. When quite young, she married "a certain Blavatski, Vice-Governor of Erivan," but soon abandoned her husband and went back to her grandfather who decided to send her to her father then stationed near Petersburg. On her way, she was "rescued" from her convoy of trusty servants, at Poti, by an English sea captain, whom she accompanied to Constantinople. There she entered a circus as an equestrienne. She next met Mitrovitch, an opera singer, and accompanied him on his European tour, apparently as his wife. She appeared with the singer at Kiev and later at Odessa where she tried her hand successively in an ink factory, a retail shop, and in a store of artificial flowers. Mitrovitch then went with her to the Italian opera at Cairo—he a toothless lion, perennially at the foot of his mistress, an aged lady, stout and slovenly. They were shipwrecked off the African coast and Mitrovitch lost his life while she was rescued.

Several years later a certain Englishman informed the grandparents of Madame Blavatski that he had married Mme. Blavatski, who had gone with him on a business trip to the United States. Subsequently in the sixties, she became the right hand of the celebrated medium, Haisne.

Ten years later she returned to Tiflis, where she conducted spiritualistic seances. Count Witte, who was younger than Mme. Blavatski, describes her as follows: "Her face, apparently once of great beauty, bore all the traces of a tempestous and passionate life, and her form was marred by an early obesity. She paid but scant attention to her appearance but she had enormous azure colored eyes, and when she spoke with animation, they sparkled in a fashion altogether indescribable."

Madame Blavatski went to England, where she founded a Theosophic Society. To strengthen the foundations of the new cult, she traveled to India, where she studied the occult science of the Hindus. Finally she settled at Paris, "as the acknowledged head of the Theosophists. Shortly afterwards, she fell ill and died."

This life of the Russian statesman gives striking evidence of the unsavory origin of Theosophy, and indicates the loose morality and the great but ill-spent gifts of the founder.

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*From the recently published "Memoirs of Count Witte," Doubleday, Page and Co. 1921.

NOTE: The article in our June number on "Negro Education that Pays," with two illustration, was taken from "*Race Grit*," by Coe Haye, published by the American Baptist Publication Society, Philadelphia.

A Spiritual Clinic in an Arab Hospital

BY PAUL HARRISON, M.D., BAHREIN, ARABIA
Missionary of the Reformed Church in America

ARABIA is a difficult field, and results so far have been very small. Thirty years of hard work with practically no visible success tends to dry up the missionary's soul and produce a sort of apathy. He comes to doubt whether it makes much difference how he does his work or how many are reached by the Gospel. The results seem to be zero in either case. The Medical Missionary feels this especially, for he is overwhelmed with medical work which is most gratefully appreciated. It is not easy to keep evangelistic zeal steadily up to two hundred and twelve degrees, when results from such effort seem nil, while the results of medical work are obvious and the call for such work is overwhelming.

Another difficulty is perhaps even more serious. There being so little evidence of spiritual results to serve as a guide for further effort, the missionary to the Moslem Arab is without chart or compass, as to methods. How shall the Mohammedan mind be approached? What way of presenting the Gospel is most likely to gain an entrance into his heart? What are the most fruitful forms of work? How important these questions are, those know who struggle to answer them. Christ wants these Arabs reached. How is it to be done?

The Medical Missionary has spent many years in learning how to attack physical problems very similar to this spiritual task. His medical school did not give him a diploma until it decided that he had gained some conception of how to study a puzzling case, assemble the evidence, and on the basis of careful analysis institute suitable treatment. It would seem not impossible that some of the methods used by the physician for the diseased in body, might be useful also in work for the diseased in soul.

The first thing in the physician's study of a case is to learn, as completely as possible, the past history of the patient, the type he represents, his occupation, where he has lived, and the special strains and diseases from which he has suffered. Then the physician tries to get a very careful and thorough account of the present disease from the day of its first manifestations. Finally the patient is examined with great care and on the basis of all this information obtained, a course of treatment is started, the patient's reaction to treatment is noted, and such changes are made as seem to promise better results. Almost the most important point of all is the keeping of a careful record of all these things so that the doctor need not depend on his impressions and his memory but shall have a reliable

record to which he can refer whenever he wishes to consider further this case or similar cases. It is on the basis of these records that progress is made in the treatment of disease. Results of different treatments can be compared, the better adopted.

Why should the children of this world be wiser in their methods than the children of Light? After thought and prayer, a plan was worked out in the hospital at Bahrein, the object of which is more adequate study of evangelistic methods and results among the men and women patients. The plan was modeled after the medical procedure. We first find out where a man comes from, and to what type of Islam he belongs, whether he has had any contact with Christianity, and whether he has been associated with Christians. With the Arabs that we meet in Bahrein, a brief series of negatives answers most of the questions regarding contact with Christians and knowledge of Christianity. The effort to ascertain what type of Mohammedanism each patient represents is more interesting, and the information gained is more valuable. There is a great difference between the Sunnis and the Shiahs, and between the desert Wahabees and the comparatively luxurious townsmen. In addition an effort is made to ascertain the spiritual condition of the individual, and to gain some idea of his mental processes.

When it comes to the actual presentation of the Gospel, as has been said, there is no chart or compass. In one sense there never can be. The prayerful following of God's guidance will always be the supreme requisite. However, the careful study of the individual is not thereby rendered superfluous, nor is the careful study of the type useless.

We have been greatly helped by keeping records of each presentation of the Gospel and the man's reaction to it. This record has made it possible to compare results from different methods of procedure and at the end of a year to draw some conclusions as to the aspect of Christ's teaching which finds the most ready entrance into Moslem hearts. The hospital is the ideal place for such a study for there the most hostile Arab will at least listen with courteous attention. The Doctor is the man who must do the work, or at least must do some of it, for it is he above every one else who enjoys the patients' confidence and love. If he sets the example similar work on the part of others will be well accepted by the patients.

This plan has now been followed for three years in Bahrein hospital, and some tentative conclusions have been reached, which are subject to revision, but which are interesting and helpful.

In the first place it is surprising to find how little personal work the medical missionary may do and still deceive himself into thinking that he does a great deal. I remember a man at home who, before he tithed his income, supposed himself to be very generous. Careful accounts for a year showed his gifts to total three dollars

and seventy-five cents. Then in shame he began to tithe. The medical missionary is likely to deceive himself in somewhat the same way, as to his personal evangelistic work among the patients. With records in black and white self-deception is not so easy.

We are beginning to gain some clear idea of how to approach the Arab mind. We tried what might be termed the chronological presentation of Christ's teachings and life. We attempted a sort of theological or dogmatic systematization. We arranged the parables and used them as the basis of a presentation of the Gospel. None of these or of the other presentations that were tried appeared to be especially suited to the mind of the men we work with, except one. The mystical aspect of the Gospel seemed to have a real entrance into many hearts. This came as a considerable surprise, for nothing could be more unmystical and mechanical than orthodox Moslem theology or than common Moslem thought as we see it around us. Possibly for this very reason, the Gospel presented from this angle, satisfies a real thirst.

We have come to one other conclusion. The average stay of a patient in the Mason Memorial Hospital is about two weeks. Formerly we tried to go over the whole field of Christ's teachings as adequately as possible in that time. We have now quite a different policy. Some parable or teaching is selected that contains in it the Gospel in miniature, as far as that is possible, and we go over the same ground every day with the patient, for the whole two weeks of his stay. The parable of the Good Shepherd seems especially suited to this use, as is Christ's teaching about abiding in Him as the Vine. The understanding and the appreciation of the message are very surprising as compared with the results when more ground is covered. The beauty and the power of the Gospel seem to impinge on the man's soul when intensive work is done with a single parable.

In these ways we are trying to do a little more efficiently, the one per cent that is given us to do, in seeking the salvation of the Arab, trusting that in His own time God will add to it, the ninety-nine per cent that He only can do, and will glorify His name in raising up the Church of Christ in Arabia.

The World's Christian Students at Peking

The Conference of the World's Student Christian Federation, Tsing Hua College, April 4 to 9, 1922

BY ROBERT P. WILDER

General Secretary of the Student Volunteer Movement

TO understand the full significance of this great gathering and the reasons for the special program of the Conference it is necessary to know conditions in China to-day. The students of that land are passing through a crisis, owing especially to two important movements:

1. The New Thought Movement is leading students to question everything. According to its principles nothing should be believed unless it can stand the test of the scientific method. This movement is strongly democratic and insists upon social reform. It also emphasizes the importance of thoroughness and has no respect for traditions unless they meet the needs of to-day.

2. The Anti-Christian Movement, which started about three months ago, has been working against the World's Student Christian Federation. The reasons given are that Christianity is a foreign religion, that it is political, that it is a superstition, that it is an oppressor of mankind, that it is an ally of capitalism and that it is a dying religion in Europe and America. The World War which centered in Europe has affected Chinese students greatly, leading them to doubt the necessity and efficacy of Christianity. Moreover during the past year two eminent scholars from Great Britain and America have visited China and have not supported Christianity—in fact one has by his life as well as lips advocated free-love and opposed the teachings of Christ.

Into this atmosphere of doubt and opposition came 126 student Christian delegates from thirty-three different lands. Among them men like Prof. Karl Heim and ex-chancellor Dr. Georg Michaelis of Germany, Prof. Jean Monnier and M. Paul Monet of France. To the foreign delegations were added 648 from China.

Whereas in the early years of the Federation's history movements in non-Christian lands were often represented by workers from Christian lands who were laboring among the students of those countries, at this conference the various movements sent as delegates sons and daughters of the soil; e. g. of the twenty-four Japanese delegates only two were non-Japanese. Of the nine from India all but three were Indians, of the six representing Korea only one was a foreigner, of the nine from Russia and Siberia all but one were citizens of these lands and all of the twelve representing the Philippine Islands were Filipinos.

The theme of the conference was *"Christ in World Reconstruction."* The daily schedule was carefully planned, the first half hour being assigned to the observance of the Morning Watch. To make this time one of real profit the committee printed in French, English, German, Japanese and Chinese subjects for daily meditation with Scripture readings, topics for praise and confession and themes for intercession.

After breakfast an hour and a quarter were devoted to addresses of a faith-confirming character on such subjects as the following: Christ and Philosophy, by Prof. Karl Heim, of Tübingen, Germany; Christ and Science, by M. Paul Monet, of Paris, and Christ and Culture, by Professor Jean Monnier, of the University of Strasbourg.

TSING HUA COLLEGE AUDITORIUM, WHERE THE CONFERENCE WAS HELD

Then the conference divided into six sections to discuss International and Interracial Problems; Social and Industrial Reconstruction; How to Present the Christian Message to Students; Christianizing School Life; The Student and the Church, and The World's Student Christian Federation. About an hour and a quarter were given to these open forums which were quite interesting and profitable.

These discussions were followed by a united meeting of the Conference to hear messages from the various national movements.

The afternoons were kept free for group meetings, receptions, excursions and recreation. Good results followed the meetings of the Japanese and Chinese delegates, when with utmost freedom and in the spirit of Christ they faced the political and industrial problems which are causing friction between their nations. Similar group meetings were held by the Japanese and Koreans, the British and

Indians and the Americans and Filipinos—all being marked by frankness, patience and a desire to understand each other.

At the evening sessions were addresses of a vision-imparting character on Christianizing International Relations, Christianity and the Democratic Movement in the World, the Modern Industrial Conflict and Christ's Solution, Christianizing Commercial Impacts, and the Christian Church in World Reconstruction.

The day ended with delegation meetings where the impressions of the day were summed up and God's blessing was sought.

Sunday, the last day of the Conference, gave what many missed up to that time. It was a day of soul kindling power. The address by Dr. Mott, the Conference Chairman, on "Jesus Christ in the Experience of Men" struck the very note needed, and Mr. Brockman's address on the "Boundless Opportunities for Service before the Students of This Generation" helped delegates to face complete surrender to Christ.

The closing meeting Sunday evening consisted of short addresses by delegates from France, India and China on the "Price that must be paid in bringing about a truly Christian order." Mlle. Bidgrain said the price we must pay is to live only on the realities we possess. It means loneliness. Our Lord was lonely when enthusiastic crowds surrounded Him because they did not understand Him. In human terms the Cross spelled failure, but in divine terms nothing spells failure, if we are right with God. The price means willingness to suffer and above all it means love unquenchable. Our Lord did not die that we might have an easy life, but that we might live an heroic life.

Mr. C. T. Paul, an Indian representative, said: If we had found in this Conference a solution to all our problems, the Conference would not have helped us because no solution is abiding. There is only One who is abiding and that one is Christ. In Him is the solution of all problems. We have here found Christ again. What the people in our several countries want is not only the Christ of the Sermon on the Mount, but the Christ who said "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

He was followed by Dr. Arthur Woo who also directed the delegates to the Christ who gives not only teachings and an example, but also power to live as He taught and to follow His example.

The General Committee of the Federation met during the five days preceding the Conference and for two days following the Conference. Among the important decisions reached was the appointment of an Oriental Secretary, a Chinese, T. Z. Koo, to serve the Federation during the next two years, in addition to the reelection of the present Secretarial Staff consisting of Miss Ruth Rouse of England, Miss Suzanne Bidgrain of France, M. H. L. Henriod of Switzerland, Miss M. Wrong of Canada and Mr. C. D. Hurrey of

U. S. A. Dr. John R. Mott was again chosen chairman and Dr. H. C. Rutgers of Holland, Treasurer. The Vice-chairmen are Miss Mohini Maya Das of India and Rev. T. Tatlow of Great Britain.

The Universal Day of Prayer for Students, which for several years has been held the last Sunday in February, is hereafter to be observed on the third Sunday in November.

In response to the need of students in Russia the Committee decided to undertake relief work there in the coming year, not forgetting the claims of student help organizations in Central Europe and Asia Minor, and also the need of Refugee Students.

The situation in the Near East was carefully considered and the Committee recommended that the following message be sent to the Movements represented and given the widest publicity possible.

"We the General Committee of the World's Student Christian Federation, representatives of thirty-two nations, now assembled at Peking, while protesting against the existence at this time of crying injustices in other countries, feel that the slaughter of helpless men, women and children now going on in Asia Minor is such an outstanding case of inhumanity that it calls for the use of all just means to ensure its immediate cessation.

"In full consciousness, therefore, of our own share of responsibility for the situation in the world to-day, we commit as a solemn charge to the whole membership of our Federation to take immediate steps to arouse the public conscience of their fellow countrymen that effective national and international action will speedily result."

WHERE RACES MINGLED

Dr. K. Ibuka, President of Meji Gakuin, Japan, and Cecil Phillips, Panjab Student Representative of the World Student Christian Federation

The Committee on the Missionary Purpose of the Federation reported the following resolutions:

A. *Pronouncements of the International Missionary Council.*

1. The General Committee of the World's Student Christian Federation heartily welcomes and endorses the resolutions passed by the recent conference of the International Missionary Council at Lake Mohonk.

   We are particularly glad to notice that nationals from Oriental lands have now official status on the Council. We look to see a much wider extension of this principle in the near future.

2. The following matters in connection with their proceedings have a bearing on our work:
   (a) The findings regarding the relations between Church and Missions. We are determined to put our whole weight into getting these principles extensively applied in practice with the least possible delay.
   (b) The critical situation which now faces Christian education in mission lands in view of the rapid growth of first-rate government institutions. This situation challenges us to make special efforts to establish Christian groups in these colleges and also to present to our members the call to accept posts on the staffs of government institutions.
   (c) The distinction now made between "Politics" and "Public Questions" and the new attitude of missionaries toward these subjects.

   We are challenged as a Federation and as individuals to follow this lead of the missionary societies and to do our utmost to make the principles of Jesus Christ the only test of right and wrong in all public questions.

B. *Mission Study.*

We would urge upon all Christian students the importance of a thorough and sympathetic study of the leading non-Christian religions and the clamant needs of non-Christian lands, in order that they may pray intelligently and labor effectively for the evangelization of these lands and for the upbuilding of indigenous and self-propagating churches.

C. *Student Volunteer Policy.*

1. It is our conviction that the present condition of the world constitutes a challenge as never before to the students of to-day, for complete self-dedication of life to win all classes and peoples to discipleship of Jesus Christ and to the reconstruction of society on the basis of His principles.
2. We are convinced that it is still the special responsibility of Student Movements to enlist their members for life service in specifically religious work. Although experiences with regard to the Student Volunteer work vary in different lands, there are large circles within the Federation which are convinced that the Student Volunteer method is of very great value and who believe that they have learned in their work of recruiting that no other method has been so effective in obtaining workers for life service in home and foreign mission fields.

   By the Student Volunteer method is meant the method of recruiting students for neglected forms or undermanned fields of Christian service, by means of the challenge of a specific declaration of purpose, and of uniting those thus recruited in groups for fellowship in prayer, fellowship in preparation and fellowship in service; also, to cooperate with the Church in bringing its leaders into touch with a larger number of adequately prepared workers.
3. Surveying the missionary needs of the present time, we would call the attention of Student Christian Movements to the special needs of the African continent. Our attention has been called to the fact that it is at present very difficult for Negro Student Volunteers

to enter many parts of Africa, their fatherland, to carry on missionary work. This is obviously unfair, and more, contrary to the accepted conceptions of missionary policy, which long ago recognized that no group can be wholly won to Christianity by members of an entirely different group. We therefore desire

(a) That the attention of the International Missionary Council be called to this anomalous situation, and that it be urged to use its influence to have these, our fellow Student Volunteers, who qualify otherwise, accepted for service in every part of Africa.

(b) That National Movements, in those countries which control the greater part of Africa, be urged to use their influence to break down any barriers which may work to prevent the acceptance of Negro Student Volunteers in Africa.

4. We would further specially emphasize the following aspects of the present missionary situation as it affects candidates for missionary service:

(a) The need of mission lands to-day is primarily for quality. Missionary appeals should be made so as to secure not the greatest number, but the right type of men and women. There is no place to-day for the man or woman who has not a growing mind. Workers must go abroad not only to take what they know of Christ, but eager to learn still more of Him from the people they go to serve.

(b) On the other hand, the establishment and development of the younger churches of mission lands and the needs of fields as yet unentered, still call for an offering of their best by the older churches, numerically greater and not smaller than in the past.

(c) Missionary candidates to-day, while going forth under the auspices of their respective Christian communions or societies, should seek to make clear to the people among whom they labor that they come as servants of the Church Universal.

(d) They must go not as leaders of, but as fellow-workers with, the Christian community of the country to which they go. Their standards of efficiency and methods of work must be from the beginning in accordance with the genius of that country.

(e) The great need to-day is that the gospel of Jesus Christ should find expression in every department of life. Educationalists, social workers, civil servants, etc., can express through lives service devoted to their own calling, the message of the sacrificial love of God revealed in Jesus Christ.

We would, however, emphasize that the primary need of all people throughout the world is, as it has always been, communion with God through Jesus Christ. Let us therefore see to it that the full expression of the Christian gospel in all departments of life does not obscure its main content.

D. *The Situation of Christian Students in Mission Lands To-day.*

Resolved, That the following messages be sent to Christian students in mission lands and to the International Missionary Council:

1. To Christian Students in Mission Lands.

While appreciating the difficulties of Christian students in mission lands in these transition days, we would say to them that

it is our firm conviction that their countries cannot be won for Christ unless they throw themselves heart and soul into the work of the Church, however impossible existing conditions of service may appear to be.

We, for our part, pledge ourselves to stand, as a Federation, and as individuals, for the realization of the ideal of unconditional fellowship and cooperation in all Christian work.

2. To the International Missionary Council.

The General Committee of the World's Student Christian Federation assembled at Peking feels constrained to bring to the notice of the International Missionary Council that from the intercourse we have had with the students themselves we find that the following are among the principal reasons why Christian students in mission lands are not offering in sufficient numbers for the work of the Church:

(a) They feel that in many cases they are not admitted into complete fellowship and cooperation with, or taken into the confidence of, the foreign missionaries.

(b) The average missionary is too hesitant to make the necessary experiments in Church leadership which the present situation so imperatively demands.

We are convinced that the continuation of this tense situation is very gravely imperilling the future of the Christian Church in these lands.

Much time was devoted at the meeting of the General Committee and at the Conference of the Federation to the International Object of the Federation and the following findings were adopted:

We, representing Christian students from all parts of the world, believe in the fundamental equality of all the races and nations of mankind and consider it as part of our Christian vocation to express this reality in all our relationships.

We consider it our absolute duty to do all in our power to fight the causes leading to war, and war itself as a means of settling international disputes.

As a result of our discussion at the Peking Conference, we declare frankly that we have not succeeded in reaching an agreement as to what our individual attitude ought to be in the event of war. Some are convinced that under no circumstances can they as Christians engage in war; others, that under certain circumstances they ought to take their share in the struggle. We leave, however, with a deep sense of our common determination to follow Jesus Christ, and with fresh confidence in the unity of our purpose and in the power of Christ to show us the way, as we earnestly and penitently seek it in the fellowship of our Federation.

We desire that the different National Movements of the Federation should face, fearlessly and frankly, in the light of Jesus' teachings, the whole question of war and of those social and economic forces which tend to issue in war.

The report of the Committee on Movements in the Federation and on Movements preparing to enter the Federation was too long to quote in full, but two items in it should be given as they are of very great interest:

1. The admittance as corresponding Movements of the Student Renaissance Movement of Czecho-Slovakia, the Student Christian Movement of Hungary, the South American Federation of Y. M. C. A.'s and the Student Association Movement of the Philippines. It is hoped that before long they may qualify for full membership in the Federation.

2. After conference with Mr. Bull, the representatives from the Students' Christian Association of South Africa, the Committee recommended that the Federation as soon as possible make careful and comprehensive investigations and if possible first hand surveys of Africa and set its hand deliberately to the work of raising up and

DELEGATES FROM RUSSIA AND SIBERIA AT THE WORLD STUDENT CONFERENCE

fastening indigenous African Student Christian Movements. This was done after it was stated by Mr. Bull that the South African Movement is most eager for assistance in the work of raising up indigenous African Student Movements.

It was decided to hold the next meeting of the General Committee in Great Britain in 1924. After the adjournment of the General Committee seven deputations, consisting of leaders from various lands, went to educational centers in China to deliver addresses on Christianity and to bring to Chinese students the messages of the Peking Conference.

Will you pray earnestly for China and for the Federation, which has a membership of 250,000 students and professors in forty different lands, that it may become increasingly a great spiritual force under the leadership of Christ to hasten the coming of His Kingdom?

The Poverty of Persia—Its Cause and Cure

This Study of the need and destitution of Persia is the result of a recent three months' visit to that stricken land

BY ROBERT E. SPEER

THERE is nothing more interesting in Persia than the old Shah Abbas caravanserais scattered over the country from the Persian Gulf to the Caspian Sea. Shah Abbas was a contemporary of Queen Elizabeth and lived from 1557 to 1627. He was a statesman and a builder, and founded Bunder Abbas, the port which bears his name, on the Strait of Ormuz as an outlet for the trade of his country with Arabia and India. He also developed the caravan routes across the deserts and the mountains of his far extending kingdom and scattered along them for the comfort and safety of travelers the 999 caravanserais which, in spite of the negligence of his successors and the ravages of time, stand still as his noble memorial. One wonders how in the lonely and desert places where so many of them are found his workmen burned the brick and made the lime and got the labor with which to construct these massive and enduring buildings. His architects were tied to no monotonous model. They built in squares and parallelograms and octagons usually with great open courtyards, single or with two or three adjoining, wide enough to hold caravans of hundreds of camels. Sometimes they built with no open courts at all, but with spacious domed roofs covering recess after recess in which hundreds of travelers with their animals and their goods might find shelter and security. Sometimes they laid their brick in plain courses, and again they laid them in a dozen rich designs in a single caravanserai. Vast domed stables ran around the courtyard, and arched recesses within and without with fireplaces set in the brick walls, furnished lodging places where men might sleep, with their caravans at rest beneath their eyes. The doors in the great gateways which constituted the only entrance were made of heavy planks covered with iron bosses and set in stone.

The national life which produced and sustained caravanserais such as these must have had a solidity and volume which are gone from the life of Persia today. All over the land the fine old caravanserais of Shah Abbas's time are in ruin and decay. Now and then a shambling stable, set up in a corner of the sturdy walls, houses the horses of the modern Persian Government Post, and only the picturesque ruins, a few local traditions, and here and there a marble tablet still remaining over the gateway, preserve the story of the great past from which Persia has come down to the mean little mud caravanserais which are built today and abandoned tomorrow, to

Photograph by Russell Carter
THE CARAVAN WITH WHICH DR. SPEER AND HIS PARTY TRAVELED THROUGH A PART OF PERSIA

the helplessness and negligence of a government which despairs of doing a government's work, even of collecting its taxes, and to the pitiful but appealing destitution of today.

The deterioration of Persia has been a long process but not so long that one cannot see it going on under his eyes. Villages where we lodged twenty-five years ago have now completely disappeared. On every one of the roads over which we passed were villages wholly or partly depopulated because of agricultural and economic misfortunes which energy and forethought might have forestalled but which no one had made the least attempt to prevent. We asked the governor of one of the largest provinces of Persia whether he thought Persia had advanced during the last twenty-five years, and he answered that he thought it had in the matter of political liberty, but commercially and economically it had gone steadily backward. One must allow of course for Persia's share in the trade depression which all over the world has followed the war. Indeed there are few parts of the world where one can see so clearly the merciless consequences of war upon the innocent. One feels this outrage to the very roots of his soul standing on the Parthenon and seeing the wreckage which ancient war made of all that glory. One ought to feel it equally as he looks at the ravages of recent war in Persia where it made a desolation of the fairest section of Azerbaijan and where it has cut almost every strand of Persia's commercial well-being. The destruction of Russia alone has cost Persia more than a half of all its trade prosperity. Its poverty which was deep enough before the war is still deeper now. The cities and villages are full of idle men and the roads of travelers who have left no work and are going to none. Beggars abound on every hand. Again and again on the highway,

toiling through the mud or sitting on the snowy wastes or out in the deserts we would come upon groups of wanderers, sometimes refugees from the disturbed area around Urumia but more often mere vagrants, clad in rags or barely clad at all, and living on nothing but the scraps of bread which they begged from place to place. The begging is worse in some of the cities, and of all the cities which we visited it was worst in Kasvin, worse there even than in Tabriz with its thousands of Assyrian, Armenian, and Mohammedan refugees. In Kasvin small children with bare legs and bare bodies lay by the roadside in the snow and mud and wailed all day long. Blind men and women were led up and down the street by ragged children. It was impossible to stand still anywhere because of the crowd of paupers which at once gathered round importuning and plucking at one's garments. We saw one old beggar lying dead on a snow heap in the principal street of the city. A great deal of this beggary is professional. For years in Hamadan an old, blind, red-headed man has begged all day by the wall near the Ottoman Bank. At home the old man is comfortably off and supports two wives. In Kasvin we heard an old woman beggar berating one of the begging children because she did her work so poorly.

"Do you want me to come over and twist your ear?" screamed the old woman from across the street. "Why don't you attend to your business better?"

Islam fosters this mendicancy by making indiscriminate and undirected almsgiving one of the five great religious duties. The poverty of Persia is encouraged by this giving of doles. It can never be eradicated in this way. What is needed is a deeper treatment that will cut at the roots of the very commonest ideas that control conduct in Persia under the sanctions of religion.

One is saddened but not surprised by the poverty of the country, but he is both saddened and surprised by the mass of illiteracy and ignorance. There is so much culture and intelligence and literary taste in Persia that one looks for a good local system of education and for a large percentage of literacy. There are no census returns, but the accepted estimate of illiteracy in the towns and cities is 95 per cent and in the villages 98 per cent. There is no public school system throughout the country. In many communities there are no schools of any kind. In others the mollahs conduct small schools for boys where the Koran is unintelligently memorized. Real progress nevertheless has been made in education during the last twenty years, and so far as the scanty revenues of the country permit, many communities are developing schools which aim at giving a modern education. Not one of all these schools, however, approximates a good American high school. The only schools of this quality are the mission schools in Teheran, Tabriz, Hamadan, and Isfahan.

Photograph by Russell Carter

A MODERN CARAVANSERAI IN PERSIA.

Dr. Speer and his fellow travelers slept in the "Upper Room"

The lack of schools is no evidence of a lack of desire for them. Hundreds of communities want them who have no way of providing them. There are no trained teachers, and there are no funds for their support. The internal poverty of the country and the lack of foreign trade are poor fields from which to reap a revenue. The Belgian head of the Persian customs in Kermanshah, through which the foreign trade by way of Baghdad enters Persia, told us that two-thirds of all Persia's import trade is now coming in by this route, but that it was only a fraction of what ought to enter in times of real prosperity. Persia does not publish any statement of national and provincial receipts and expenditures, and probably no one knows what the revenues of the country are. Taxes that should be sent to Teheran are held for provincial uses, and in many cases the income of the central government from crown lands or foreign loans is expended through the provinces. The national budget submitted to the last Mejlis, or Parliament, contemplated an income of tomans 16,000,000 and an expenditure of tomans 19,000,000 with no provision for the deficit except the hope of a foreign loan. The income of the government is derived from crown land, from import duties, from taxes on opium and liquor, and from taxes, direct and indirect, upon agriculture, and to a very limited degree on trade. City property in a city like Tabriz, for example, unless rented pays no tax. Leading revenue officials said quite plainly that the country was bankrupt,

that it was no longer possible to collect the taxes which were necessary for the maintenance of national and local government. In one of the largest provinces the revenue department was collecting now only two-fifths of the amount assessed, all of which had been collected before the war. What import trade was coming into the country helped in the matter of revenue, but on the national balance sheet it was offset by no corresponding exports, and the inevitable result unless a foreign loan could be contracted, the revenue officials declared, was bankruptcy. "For that matter," they said, "the country is bankrupt now. All the government hospitals in Teheran are closed except one and that is barely maintained. The government schools are closed, and the teachers are unpaid. Without a foreign loan it will not be possible to maintain the army which has been sent to suppress Simko and to restore order and government authority in Urumia." "All this is true," one of the Swedish officers in the gendarmerie said to us. "I have been here ten years and conditions are worse than when I came. I have had no pay for three months. The Swedish head of the gendarmes in Resht has had no pay for five months, and many of the civil officials in Teheran have been unpaid for six months."

In spite of these gloomy views the country is not bankrupt. The deficit of tomans 3,000,000, on a proposed expenditure of 19,000,000 and income of 16,000,000, gives a ratio of revenue to expenditure of 81 per cent as compared with the corresponding ratio of 50 per cent in the French budget for 1920, 34 per cent in the Italian budget, 64 per cent in the budget of Switzerland, 85 per cent in the budget of Holland, 36 per cent in the budget of Germany, 34 per cent in the budget of Greece. Persia moreover has no such foreign debt as these other nations are attempting to bear. By her treaty with Soviet Russia her indebtedness to Russia was obliterated. All that remains is the debt of £2,710,482 and tomans 9,350,000 to Great Britain. Against this indebtedness and her adverse trade balances, Persia has her almost entirely undeveloped natural resources. Of these she has alienated as yet by trade concessions only the rich oil rights in southwestern Persia which have proved immensely lucrative to the Anglo-Persian Oil Company.

The Persian currency also has been saved from debasement. One shudders to think what would have happened to Persia if she had been cursed with a paper currency. All of Persia's money, however, is silver, and when we have been disposed to complain at the enormous weight of two kran pieces (sixteen cents at present exchange) which we have had to carry, we have consoled ourselves with the thought of the suffering and ruin which Persia has been spared by the solidity of her national currency. The contrast with the currency conditions in the Caucasus is tragic. One hardly dare have gold or silver money in his possession in the Caucasus. The best paper

money there is the rouble of the Georgian Republic which exchanged in April at the rate of one American dollar for roubles 250,000. We paid for our railroad tickets in a box freight car from the Persian border at Julfa to Erivan, the capital of the Armenian Republic, with the money of the Azerbaijan Republic whose capital is at Baku. It is a hundred and twenty miles from Julfa to Erivan, and we paid for each ticket 2,700,000 Azerbaijan roubles, worth fifty cents a million. We rented a samovar for breakfast tea for 500,000 roubles. Persia has been spared all this, and the government deserves credit for its refusal to take the paper money pathway to apparent prosperity and certain ruin.

Furthermore even though her foreign trade has suffered severely Persia has escaped the ruinous exchange depreciation of the continental countries. During the war the toman, which had in normal times been at par or a little under par with the dollar, rose to two dollars. Even as late as the summer of 1920 the toman was worth a dollar and sixty cents. In August, 1921, it fell as low as sixty-two cents, but had risen again during the first quarter of 1922 to eighty cents.

One evening when we stopped for the night in an unusually prosperous village on the road between Teheran and Tabriz, we were hardly settled in our *menzil* before the governor of the district called. He had had a son in one of the mission schools, and as emerged at the close of the call he was desirous of consulting Dr. Packard professionally. He began with pleasant and friendly words of appreciation and of understanding. He knew the ideas that were in our mind and the purposes which had brought us to Persia, and he approved of these. I asked if he felt hopeful about his country.

"I have no hope at all," said he, "unless some civilized nation will put Persia upon its feet."

"Which one of the nations might be expected to do this?" we asked.

"There is only one," said he, "and that is America. It is the richest and the most civilized of the nations, and it has no axe to grind. Its purposes are unselfish. Our hope is in America."

I said that it was a doubtful hope, that politically our country would not intervene; that commercially if American trade came, it would come, to be sure, for the mutual profit of the two countries, and if the best American spirit controlled it, it would not seek to exploit Persia or to take advantage of her, but would develop an honorable interchange which would help both countries, and there was an ever increasing number of men in America who realized that trade did not mean defrauding one country for the benefit of another but mutual benefit to both; nevertheless there were many who were still ungoverned by this spirit, and it was not unlikely that some might come who would seek only to gain and not to give; there were

not many enterprises like the Mission enterprise whose only motive was to serve and which sought only to give and not to gain. He understood this, and said that he and the missionaries were of one mind. He believed that America was unselfish and he knew that it was wealthy, and it was best for a poor man and a rich man to walk together. America wanted no Persian territory, and Persia needed American help.

I asked if the country had gone backward or forward within his memory. In its military organization, the gendarmerie and the army, it had gone forward, but not in its revenue and its commerce. It was difficult to collect the old taxes of wheat and barley and money levied on each village. The new taxes on rented properties in cities, on opium and liquor, and on each load of merchandise or grain entering a city were more readily collectible but they were insufficient for the necessities of government.

We inquired if he did not think that perhaps some of the taxes restrained prosperity. In America cities sought to attract trade, and instead of raising barriers against it or imposing a fine upon its entrance, encouraged it in every way. Yes, he said, there were educated men in Persia who like himself understood enough of economics to realize that there were better ways, but they could not change things now.

I said that my impression was that in twenty-five years poverty and tolerance had both greatly increased in Persia. This was his judgment also. What then were the causes of this poverty and why had the caravanserais of Shah Abbas fallen into decay? What explained the difference between those noble old buildings and the cheap mud caravanserais of today?

"I think of three reasons," he replied. "In the first place the population has increased. Persia then had an even larger area than now with greater agricultural wealth and with a much smaller number of people so that there was more general prosperity. In the second place the cost of government is now much greater than it was then. There was more centralized authority and control and the Shah had money for the building and the upkeep of the caravanserais which he scattered all over the land. In the third place there was less rebellion and political unsettlement and provincial independence then than now. There were poorer firearms, and people like the Shahsavans and Shekoik Kurds could not harass trade and keep the country in turmoil as they do today. But we are hoping for better days now with our new army."

We asked about this new army, knowing that a good part of it had passed through his village on its way westward. We had seen the closed tea houses and the abandoned villages through which it had passed. He admitted that there was still a great deal to be done. The army had no adequate commissary. Some officer came on one

day ahead of his regiment and had to gather food for it. In the case of one regiment there had been payment. Another had come from Resht and had brought its own rice. A third had come with no advance commissary preparations at all, and living off the country it came through. What else indeed could the soldiers do?

Government in Persia has been both arbitrary and liberal. In the old days the Shah had absolute power, and the political system consisted in the sale of this power from the top all the way down to the village *khoda*. Each purchaser recouped himself for his expenditure as quickly as possible by the exercise of his authority, not knowing when he might be bought out of his place by his successor. The system made no provision for schools, communications, public improvements, or any of the functions of a progressive modern government. Apart from its financial exactions, however, it did allow a great measure of freedom, and both from Turkey and from Afghanistan those who desired some measure of liberty were sure to find it by crossing the border.

The old absolutism of the Shah is gone and with it the diffusion of his autocracy among lower officials is going. There seems to be less of the old system of bribery and recovery of the bribe by financial extortion. The establishment of the constitution in 1906 and the meetings of the Mejlis, or parliament, even though there have been but four of these in sixteen years, have in part expressed and in part engendered a new spirit of popular freedom and political responsibility. The whole system of government is still very loose-jointed and irregular in comparison with the old system of regularized corruption, but great progress has been made, and there is intelligence enough, if character also can be found, to assure the future progress of the country in orderly and constitutional self-government. It has before it the problem of every weak government dealing with large territories with inadequate means of communication. A man like Mohammed Taghi in Meshed, or Ismael Agha in Urumia—very different men at the two extremes of the country—defends his revolt against the central government in Teheran with obvious arguments. The first answer to these arguments must be an honest and capable central government. The second answer is the assertion of the central authority in the effective military control of disorder. The third is the improvement of communications. A fourth, which ought not to be last in time, is the adequate support of education.

Almost every Persian official with whom we spoke cited the development of the Persian army. This has been something that the Persians could see. It has been associated with the rise of Reza Khan, the present Minister of War, who is said to be unable to read and write but who is a man of great force and power. He has risen from the common ranks to be the outstanding personality in Persia at the present time. It is to be hoped that he will not use his power

in any foolish or harmful way. His one purpose thus far appears to be to repress disorder and maintain the proper authority of the government. I saw the Persian army in the old unkempt drill square in Teheran twenty-five years ago and I saw it again on this visit, a new army very creditable to those who have developed it and quite adequate now, one would hope, after order is established in Urumia, and without further expansion, to furnish the police force needed to repress brigandage and to maintain peace throughout the country. The gendarmerie is a police force begun by Mr. Shuster to aid in the revenue department. It has been officered and taught by a Swedish personnel who are now being released, and the body which they built up has been incorporated with the army. Just prior to the incorporation and a few weeks before we reached Tabriz local anti-government leaders made use of the gendarmes in a political coup which was only frustrated by the recall of troops which were in the field against Ismael Agha.

If the Persian army is not needed to repress disorder there is certainly no better use to which it could be put than building roads. Persia has no roads except those which Russia and Great Britain built for her before and during the war from Enzeli to Kasvin, from Teheran to Hamadan and Tairuq, from Julfa to Tabriz and from Seistan to Meshed. Three exceptions should be made to this statement, namely, the wide straight road from Teheran to Kasvin, the road which the strong old governor of Meshed, Neir-i-Dowleh, built from Meshed to Sharifabad and the stone road over the Kaflan Kuh Pass. With these exceptions there are no made roads in northern Persia at least. The want of good roads makes both travel and the transport of goods difficult and expensive. It took us a fortnight in the month of March, traveling steadily in all kinds of weather to cover the three hundred miles between Kasvin and Tabriz. This was as fast as ordinary caravans would have traveled in the best weather. It was over the only road between the two chief cities of Persia. Even when roads and bridges have been once built, they have not been kept in order. There is a magnificent old arched brick bridge over the Karangu river just east of Mianeh. The approaches are fast falling into ruin, and not a hand is lifted to maintain the beautiful old structure which is necessary to travel and commerce. Many streams are wholly unbridged. Gullies are allowed to deepen until the road is entirely destroyed and a circuitous route has to be found. Bogs that could easily have been crossed by causeways are allowed to grow into hopeless morasses. Nothing but the patience and sense of helplessness bred into camels and donkeys and horses and men by centuries of suffering and endurance could keep Persia's trade moving at all over its execrable highways.

"I know that our country is backward," said one Paris educated governor, "and it is chiefly because of our roads." A thoughtful

Persian will defend his country from the disgrace of its roads by pointing out that the people have never used wheeled vehicles, that all travel and traffic has been by caravan, that the feet of the animals preferred soft desert trails to metaled roads, and that the population is sparse and unable to build or maintain the necessary highways. On the other hand the climate is not unfavorable to the preservation of good roads; road material is always near at hand for building and repairs; the Mohammedan religion requires pilgrimages and ought to have been the great road building faith; and the terrible roads which the country has endured for unnumbered centuries have cost far more in the lives of animals and of men and in the price of merchandise than it would have cost to build and maintain the few good highways which the country needs.

But the lack of roads in its relation to national prosperity and character is not so much a cause as an effect. One must look deeper than this for the reasons for Persia's decline, for her loss like Spain's and Portugal's of the great place which she once filled. Some attribute it to the breaking down of the nation's physical health. What forces could have done this? We asked the doctors whether the indolence and anemia of so much of the population could be due to hook worm to which similar conditions are traced in many other lands. No, the doctors said, hook worm was practically unknown. For some years the doctors, both Persian and foreign, had been seeking for the germ and only one had encountered it. Malaria, they said, has been the great curse of Persia, malaria and unnamable diseases, which have always flourished in Mohammedan lands. The pilgrimages also as in Arabia had been a great source of moral and physical contagion. Meshed as the greatest, has been the worst of the shrine cities in Persia in this regard, maintaining a host of mosque women for temporary marriage to pilgrims.

As much guilt probably must be laid to opium as to malaria. The doctors differ as to the extent of its use, which no doubt varies greatly in different sections of the country. In some sections it is almost universal but it is used much less in western Persia. In one hospital 95 per cent of the children who were brought in had been given opium at home. Oftentimes a traveler discovers that what he took for incompetence or stupidity was nothing but the torpor of opium. But opium also is a symptom rather than a cause of national degeneracy. There are moral reasons, found in the ignorance of the people, especially of the women, in bad government, in falsehood and dishonesty, in religious tyranny and corruption.

The want of activity and of enterprise is due in part to the want of probity and confidence. Of course Persian society could not hold together at all without certain forms of trust, but it cannot progress without far more trust and trustworthiness than are found in Persia today. We were welcomed when we entered Tabriz by the head of

the municipality, surrounded by the leading merchants and bankers of the city in a beautiful garden. As we left Tabriz a fortnight later our host was in prison under accusation of having "eaten" some sixty thousand dollars of wheat revenue. This sort of thing in Persia is not exceptional but is representative.

Islam also has unquestionably worked as an influence of disintegration and corruption in Persian character. There is a great deal that is noble in Mohammedanism and in the Koran, and one is glad to recognize all the elements of nobility and power; but on the other hand both the teachings and the teachers of Islam have wrought evil in Persian life. Emerson could never have likened the Days that looked scornfully on the loss of opportunity to Dervishes if he had known Persia. "It is the mollahs and the mujtahids who have been the great enemies of education, at least of modern education and the education of women," one of the most intelligent of the men we met declared. For a generation now, however, the Mohammedan ecclesiastical power has been breaking down. For a long time the rift has been opening between the *urf* or civil law and the *shar* or ecclesiastical law. There was a brief revival of ecclesiastical prestige when the mollahs led the popular opposition to the proposed Tobacco Regie monopoly supported by the government a generation ago, but this prestige soon waned, and although mollahs and mujtahids exercise a large public influence and fill a disproportionate place in the Mejlis, nevertheless it is upon a democratic basis that they now have to maintain their influence, and what they will have to reckon upon increasingly will be popular prejudice and not privilege or prestige.

Photograph by Russell Carter
A SUFFERER IN PERSIA

We could not but feel sorry as we traveled over the country to see the disrespect in which the Shah is held. Poor and weak as his government has been, one would still like to find that he had held in some way the good will of his people. We met one old farmer who spoke of him with real regard and who pointed out the energy with which he had developed an army and was trying to put down disorder. He did not know that the Shah was far away from his country and bearing no share in meeting its great difficulties. Several times I spoke to groups of young men with regard to Persia and always referred to the Shah in a respectful way but in each case the young men listened without response and afterwards expressed amazement that any one should speak in such a tone with regard to

Photograph by Russell Carter

PERSIANS RESCUED BY NEAR EAST RELIEF IN TABRIZ

the Shah. In this and in a score of other ways Persia is very different from Siam. The two countries are very much alike in area and population; they have had similar external political problems to face; each bears the burden of an anesthetizing and sterilizing religion; each copes with the problem of national illiteracy and ignorance, of lack of communications, and of the consequences of generations of autocracy. In meeting all these problems Persia has distinct advantages over Siam in climate, in proximity to markets, in the character of the national stock, in energy and industry, in a larger class of alert and intelligent men of modern outlook and experience, and in the stimulus of constitutional government and parliamentary institutions. And yet in efficiency and achievement the Siamese government has completely outdistanced the Persian; it has developed efficient and honest administration; it has solved its external political problems; it is seeking to abolish the opium traffic and to cancel the opium excise in the government revenues; it has begun the establishment of a real school system; it has a small army not less efficiently equipped and organized than Persia's and with a flying corps which Persia lacks. Persia has no railroads except the line between Julfa and Tabriz which Russia built and operates, while Siam now has an excellent and well maintained railway system from its southern boundary in the Malay Peninsula to Bangkok and

from Bangkok north through the heart of the country to Chieng Mai. The contrast is vivid between the rulers of the two lands—the uneducated Shah, and the king who was trained at Oxford; the Shah with his harem, and the bachelor King who has said that he did not intend to be married until he could abjure the polygamous precedents of his fathers, and whose good name in Siam is free from scandal; the Shah who has but little to do with his own government and who is now far away from its problems in Paris, and the King who is the actual administrative force in Siam devoting himself unremittingly to the interests of his country.

But the great weight which holds all Moslem peoples down beyond all hope and from which they must free themselves if they are to rise and go forward is the subordination of woman. "The great intolerance of Mohammedanism," says Professor Flinders Petrie, "and the lower position accorded in law and practice to women will always prevent its surpassing in civilization the races of other creeds."

Both in Persia and in Turkey the women are beginning to cast off the old shackles. As we came out of the mosque of St. Sophia in Constantinople, we met a company of seventy or eighty Moslem school girls coming in. They wore their black *tcharscheffs* but not over their faces. As they went by with their laughing eyes and ruddy cheeks unconcealed, they vividly illustrated the change that is taking place. The old ideas still hold with such a tenacious grip, however, that many Moslem women have no hope. One of the ablest apologists for the old order in Tabriz is a Mohammedan woman who was educated in Europe and who returned with bold ideas which she has come to despair of realizing, and who is now preaching the doctrine of resignation to the inevitable. The subjugation of women to the ownership of man is not inevitable, however. It is inevitable that human society will ultimately rebel against any estimate of woman which prevents her rendering her full service towards social progress. It is a tribute to the durability of the fine elements in womanhood that they have not been crushed out under the influences of Islam, and no small part of Persia's hope is to be found in the undestroyed capacities of Persian women.

It is a grave mistake to take a discouraged view of Persia or of the Persian people. One of the ablest and most detached students of Persia told me that he attributed the long decline of Persian civilization to desiccation. The country and the race has dried out. It was clear, he said, that in old days Persia had been a much better forested land, that the disappearance of the forests had robbed the soil of necessary nourishment and had been accompanied by a change of climate which had diminished the rainfall and dried up the water fountains and desiccated the character of the people. There were many title deeds, he said, which forbade the planting of forests because of the shelter which they gave to outlaws. Perhaps his judg-

ment is sound, but one would like to see the test made as to whether the moral and physical and economic forces which are within man's control could not be used in Persia to restore the prosperity of the nation and to recover its character.

If it is true that the country has lost ground in the last quarter of a century, it is equally true that it has gained ground. It is more intelligent and free spirited. It has entered into the inspiration of a new sense of political rights and duties. It knows what modern education is and it wants it both for intelligence and for character. It has grown in tolerance and freedom. Compared with its neighbors it has held its own in troublous times not without skill and success, and it is looking onward and not backward. It is true that Shah Abbas's caravanserais are in ruins, but so also are the abbeys of England and Scotland and the works of Queen Elizabeth's time, who built when Abbas built. If old castles and villages are gone in Persia, what has become of the manor houses and the villages and the people who once filled the parish churches and whose children cannot fill their porches in England? No doubt a great deal of Persian stock both in city and village is debilitated beyond recovery, but a great deal of it is as sturdy and vital as any stock to be found anywhere, full of cheerfulness, long suffering, patience and good will.

Persia needs a friend, and no country is asking more earnestly than Persia is asking for the friendship of America. One old farmer whom we met had gained the idea that America had fully resolved to do for Persia whatever was necessary and that as soon as Ismael Agha was disposed of, then America was coming to build roads and to bring prosperity. The practical hope of intelligent persons was that the Standard Oil Company would accept the concession which the Mejlis had voted to give it for the development of the oil resources of the five provinces of Azerbaijan, Ghilan, Mazandaran, Astrabad, and Khorasan. There was not one dissenting voice among all those with whom we talked from Meshed to Tabriz. All wanted America's help. If America would not help them then they had no hope for the future of their country. America ought to help them and can very well do so in ways which will be to Persia's advantage and to her own.

But Persia needs a greater friend than the Standard Oil Company or the United States of America and One who can do more for her than build roads or develop oil or promote trade. She does need prosperity instead of poverty, but that will not be a mere economic change. She needs the enlightenment, the freedom, the purity, the righteousness, the Truth, and the Life which are also the Way. She has had enough of Mohammed. *She needs Christ* whom Mohammedanism has praised, it is true, but Whom Mohammed has also effaced—long enough.

A Mission in the Arctic Circle

The Story of Work in the Frozen North, at Barrow, Alaska

BY F. H. SPENCE, M.D.

Missionary of the Presbyterian Board, U. S. A.

PERHAPS there is no country as little understood as Alaska. The original meaning of the word is "Great Country," and this very greatness of extent of territory, as well as the great abundance of its resources, causes it to be misunderstood. Many people think of it as a land of snow and ice and a good place to avoid. The large number of explorers and ships lost along its northern coast and the regions beyond and north of Canada, have contributed not a little to the thought of an inhospitable country under the rule of a Frost King terrible and unrelenting, and of a rigor that makes one tremble and shiver at its very mention. We are inclined to be skeptical when we read of "The Friendly Arctic," even by as renowned an explorer as Mr. Stefansson. Of a land of flowers and ferns, of a land of beauty and grandeur, of a land where fruits and vegetables and grains grow, and in parts of which the temperature reaches one hundred degrees above zero, most people know little.

The native people are very different in the southern part from those in the north. All of southeastern Alaska is inhabited by Indians very much like the Indians of the States. They live as far north as the Yukon, the great river, but north of that are the Eskimo, an entirely different people, Asiatic in appearance, in manners and customs. The old school books frequently speak of them as "Little Brown People." They are neither little nor brown, at least in that part of Alaska to the south and east of Barrow. They are about the average size of white people. All the members of the session of the Presbyterian Church at Barrow were larger than the average man of the States, and were not of exceptional size as compared to the rest of their people. They are brunettes in complexion, having black hair and eyes and tanning by the wind and sun. Neither do they "live in ice houses or eat blubber." They live in frame houses of three thicknesses of lumber and two thicknesses of building paper and they burn the blubber for fuel. The fuel problem is acute, causing overcrowding and making a hotbed for tuberculosis, almost our only disease. They would have perished long ago but for the fact that they are hunters and trappers and do not live in their houses long at a time as all the family go on the trail.

Every family has a dog team and a sled. There are from five to nine dogs in a team usually, according to how wealthy the family is.

One dog is trained as a leader to go by "gee" and "haw." Usually the man who owns the sled has made it and it is a work of art as well as a very necessary part of every Eskimo's family equipment. The man goes to the trader and buys an oak plank about two inches thick and ten inches wide and fourteen feet long. From this plank he makes his sled by hand with a cross cut and rip saw, a plane and a chisel. The largest piece is the runner, about an inch and a half wide and about a half inch thick. He makes a steam chest by soldering together two five gallon oil or gasoline cans. He steams his runner in this and bends it around a form he has previously made or borrowed. The sled is about eighteen inches wide and from ten to thirteen feet long. Such a sled will last for years and do the work to help support a family. I doubt very much whether the same proportion of white people could make that sled. This is simply one illustration to show you these people have brains.

The first missionary went to Barrow in 1890. The Eskimo say "It is only thirty years since we knew Jesus." Some of our old men still wear the "labrette" made of hard stone like flint or jade, in the shape of a small cuff button and worn in the corners of the mouth. I have seen "labrettes" about two inches long and narrow made to be inserted in the under lip clear across the chin. None of the younger or middle aged men wear these now. Many of the old women used to tattoo lines down their chin. When we asked what they were for the reply was "When you see that, she is a woman."

These people used to be under the power of the "Devil Doctor." If any misfortune came to them or they were sick, it was because they had offended the devil and they had to employ the "Devil Doctor" to help them. Now the "Devil Doctor" has lost his sway under the light of the Gospel. When Mrs. Spence and I first went to Barrow we noticed the children were seldom or never punished. In olden time when anyone died, it was thought that their spirit went into the body of the next child that was born, so they were afraid to punish the child. There were some strange medical customs in existence still when we went to Barrow. One of them was cutting for pain if it was not otherwise relieved in a short time. We had a stereopticon and slides on tuberculosis and gave talks on hygiene and sanitation. One time a young lady had a gathering on her face and before we knew it they cut her. Then to appease me they threw the knife in the fire supposing that would dispose of the germs.

The first year we were there an old lady was taken with severe pain over her eye and she sent for one of the knife doctors. He made a deep vertical cut over the eye clear down to the bone and when she began to lose her sight they were frightened and brought her to me. Too much valuable time had been lost and she lost the sight of both eyes. Another medical method we found, was deep massage, especially for pain that persisted in the abdomen. One

of our mail carriers that went three times every winter six hundred miles down the coast to bring us our winter mails, returned with acute miliary tuberculosis and had a very irritable stomach. Nothing I could do would quiet it. One day Mrs. Spence found some one using deep massage and the man died soon after. These things were given up long before we came away. When we went to Barrow, the first year we had many cases of continued fever, but when we told them to call us as soon as they were taken sick, they did so and we had no more cases of that kind.

Eskimo people are a very happy hearted people. One of the explorers who has lived among them for years says, "They laugh more in a month than a white man does in a year." They taught us many lessons in patience and courtesy. They have remarkable powers of concentration and whatever they have to do they exercise this principle, "This one thing I do." It is wonderful to see them studying a page of the Bible. You can not divert their attention to any thing else until that is understood. The new nurse who went up last summer wrote, "They are the most honest people I ever knew." While there were large amounts of coal on the beach and the people were suffering for fuel, not a sack was taken.

Mrs. Spence and I worked for over five years to get a hospital for these people afflicted with tuberculosis and a disease brought to them by the white man many years ago. We had to come out because of a physical breakdown just as our hopes were about to be realized. There is at Barrow now a fully equipped modern hospital, the only hospital and doctor within a radius of six hundred miles. Dr. Henry W. Greist and wife, of Monticello, Ind., and Miss Florence Dakin of the Harlem, New York, Presbyterian Church, a trained nurse are now there. The last letters were written after they had been there a little over two months. Already between three and four hundred cases had passed through the hospital and there had been a number of operations performed. One operation was on the wife of the doctor for the Mounted Police of Canada, who was living at Herschel Island. His wife was confined last May and had been bed-ridden ever since. When the doctor heard there was a hospital and doctor at Barrow, he put his wife on a stretcher and carried her aboard a ship and brought her to Barrow. Dr. Greist performed three surgical operations in October and for the first time since last May the doctor's wife was sitting up and beginning to walk around and rapidly recovering. Miss Dakin is the only nurse and the hospital is full. There is a great need of a second nurse and a housekeeper. If these are not sent this summer Miss Dakin will break down as Mrs. Spence and I broke down and she will have to come out as did we. In one of the letters received in February from a young Eskimo mother are these words, "I love my Saviour and I really know He loves me." Can you think of anything more worth while than that?

Life of a Lady Doctor in India—II

Bright Bits from the Letters of Dr. Elizabeth G. Lewis

SELECTED BY MRS. GEORGE A. PAULL, BLOOMFIELD, N. J.

WAR! It affected even mission stations in India. Indian women were busy raising money and working for the Red Cross. An urgent appeal for missionary physicians was sent to the Punjab Mission by the Inspector-General of Hospitals in the Punjab. The mission released Dr. Lewis for six months and she had an unusual experience of six months in Bombay in a large military hospital with the finest and most up-to-date equipment. Her grateful patients at Ferozepur gave her in farewell a "purdah party," the first of its kind in the city and presented her with a grateful and touching expression of appreciation—painted in letters of gold on a pink sheet and signed "The women of all castes, colours and creeds of Ferozepur."

While in Bombay Dr. Lewis' thoughts often turned to the little mission hospital and she planned for more efficient work there with a motor-cycle and side car to go to distant villages. She began strenuously to save despite high prices and unanticipated expenses. But she wrote: "I am not going to worry about money but will save all I can—and if God wants me to have the cycle, a cheap one will turn up at the right time." The need of a motor-cycle had been felt often before. When she would "bump and bang and dawdle and balk" along the road in the heavy tongas drawn by slow, bony, tired old horses she had plenty of time to dream of Fords and motor-cycles. A letter written from a railroad station, twenty miles from home one evening shows how much time is wasted when a physician is dependent upon native means of locomotion. She wrote:

"My nurse is asleep on the couch, curled up in her rug and I am trying to keep my feet warm by sitting on them. We are out on a case and no train until ten p. m. It is now seven p. m. We have driven in from a village five miles away, bump, bump, bump, over a bad road in a tumtum, hoping to catch the 4:15 train. But alas, the train beat us by five minutes. Fortunately the place is large enough for a waiting room, so we are not very uncomfortable. A baby's life has been saved, the hospital is twenty-five rupees richer and I have time now to write my friends, so I consider this a good day, even if we are spending from twelve p. m. to twelve a. m. at it."

The home church, learning that Dr. Lewis had school inspection work which necessitated going from station to station in addition to outside medical calls, sent money for the motor-cycle, and after many months' delay it arrived from England.

The missionary's ambitious plans on coming to India had included the study of Urdu, Hindi, Persian and Arabic, but the medical work was too pressing. She was transferred from Ferozepore to Ambala City where the "Philadelphia Hospital" for women greatly benefited by her clever surgery. The previous year 405 in-patients and 34,497 out-patients had been treated there, Dr. Lewis writes. "Such a mess as the hospital was in," she writes. "Fancy a patient in bed, with several relatives sleeping, cooking and eating on the floor beside her. One hundred women, a morning's dispensary crowd of in-patients. What do they mean? Really nothing, except as you know the individual, and then they become part of your soul for awhile, and you carry them with you all the time and think of them as you pray and as you play, as well as when you work. How I wish I could turn you loose in the hospital compound here, for two weeks, with The Gift of Tongues, surely something would happen. We have an old woman with an incurable cancer. One Sunday afternoon, I taught the women to sing 'Count your many blessings.' The next morning while I was doing the old lady's dressing, she said, 'Doctor Miss Sahib, from your song yesterday, great love came into my heart.'

"Another funny old creature, with a broken wrist, was so pleased with the song that she stood up in the midst of the women, waved her bandaged and splintered arm in the air and sang the song along with me. Whenever I come she gets down and touches my feet and calls me her father, and mother, the nourisher of the poor, etc., etc. For years no operative work has been done in this hospital. I have been so eager that the first abdominal case should be successful. We had only one trained nurse, but we managed to do everything in the latest approved fashion. It was a severe operation, and the recovery was complete. You can believe that my heart rejoiced on the day when my patient walked, with a large group of relatives, from the hospital to our bungalow, carrying fruit, sweets, raisins, etc., on trays to give us a thankoffering, and to tell me that I saved her life and that she was going into the city to tell everyone about the hospital. If young women in America ever once realized how splendid the work is, they would stampede the Mission Board rooms for appointment.

"I came out to India with a hazy idea that everybody was bad, except those who were Christians and that they were very, very good, and lived on Bible stories and hymns; I was greatly mistaken. Some of these Mohammedans and Hindus command my admiration and some who claim to be Christians command my condemnation. My hospital girls are as shy and afraid of religion as a bunch of high school girls at home; and I find the same sort of person who holds down the prayer-meeting. I do crave for my girls the joyous freedom of the sure knowledge of Christ—to want to tell the story of Christ to every hospital patient. If the girls at home could watch these nurses through a week's work they would wonder how they ever

endure—so much routine, so much unending, hard work, a never-ending contact with non-Christian sick women. Three are really Christians and they are very happy.'

The natives of India do not know what a really good time is, so that the missionaries have to show them how to play.

"You may as well know," confesses this young doctor, "exactly what kind of a missionary you are backing. I might say that I'm the kind that goes to conventions and arranges moonlight picnics on the river for the Indian nurses. Just now there are three dozen eggs waiting to be colored for the egg hunt we are going to have in the hospital compound at Easter. It is so essential to have wholesome amusements.

THE HOSPITAL MATRON AND HER BABY—AMBALA CITY

"We have four orphan babies in the hospital. Our rickety baby is growing a tooth. Our skinny baby has become so fat that his mother, if she were alive, would not recognize him. Next week I am starting one of our hospital kiddies to school—Jathor, a Sikh child, given to the doctor about five years ago on account of club feet. I operated and she is much improved. I expect by the time she is grown, she will be quite normal. The ten dollars from one of you dear ladies, came in the nick of time to more than pay for Jathor's outfit. I have to buy bedding, plate and cup and clothes. She will go into the Girl's Boarding-school, which is in the same compound as our bungalow. In a year or so, our little Sikh girl will surely be a little Christian."

Some months later, she adds, "Jathor is doing beautifully in school. The teacher says she is very bright. She is an odd child, very undemonstrative and unloving; but who has ever taught her to love? I want her to come and live with me during her vacation when I will be alone in a big house. It will do us both good. Jathor needs special shoes for her poor club feet, just reminders, to hold them straight. They will cost about seventy-five rupees."

To be wide-awake, up-to-date, and ambitious for one's mission hospital—and then to be confronted with the cold, bare facts of shortage, is depressing to even the most enthusiastic recruit. "Annual

Meeting'' brings representatives from each station in the district, together, for a conference. ''This has been the hardest Annual Meeting I have ever passed through and if I told you everything on my heart I'm afraid I'd lose my reputation for being jolly. I'm nothing but a 'plucked chicken' now. When I arrived, I was simply feathered out with plans—plans for a hospital superintendent, plans for a nurse, plans for a new nurses' hostel. The girls are now living in the Maharajah's bungalow, because we haven't any place for them. But it is the old story—not enough missionaries to go round and not enough money. The worst blow is that the Medical Committee sat on me hard, for paying too high salaries to my nurses, and I couldn't even squeal, for I know too well we can't afford to pay it. Now I'm facing the problem of losing my two best girls; they can get twice their salary in government service. Should we expect our Christians to sacrifice money for the sake of Christian service?'' Later, word came that one girl had given proof of deep religious devotion and willingness to make the sacrifice.

Another problem put to the home church, is the following: ''I have been feeling for some time that more and better medical work should be done, and have been facing the problems, whether it should be 'more operations' or 'more converts.' I wonder if people at home realize how we are situated. We are medically ambitious for the very best in treatment and nursing. This takes time, and while we operate we forget that no new converts are being made. Do you want your missionary physician to show big medical reports, professionally, or big evangelistic results? We are going in for both. Do ask the church to pray for results. I love Ambala. The hospital is splendid. We have plenty of patients, but it is very, very hard to find Indian nurses. If we only had a home nurse we could begin at once and train a few girls. Surely, out of all the nurses who have been willing to give their lives for the U. S. A. one or two would be willing to come here in Christ's service.''

''My motor-cycle combination is a beauty, silver grey body on side car, with dark green trimmings, a good place for luggage and will carry as many passengers as can hang on, and climb any hill between here and Kashmir—warranted even to climb trees when sufficiently urged! My first ride, I carried four men and went one block. The next night, I tried to start out with my *sais* but we had to call for help. It took three men and a boy and an hour's time to start us, but once started, we went five miles without a stop, and came back in a motor-ambulance. Not on a stretcher, however, for I sat with the driver. We left the machine with a cycle shark at the war hospital for taming and training. To put it politely, my Rudge-Multi is a little stiff and my efforts at the kick start is like a child kicking at a brick wall, nothing moves!''

As an up-to-date physician and surgeon, Dr. Lewis finds attendance on conferences, etc., necessary and invitations to serve such gatherings are the occasions of serious questionings: "I simply must go to Calcutta for three or four days to the Leper Conference and to Delhi for two or three days to the Child Welfare Conference. Have been asked to act as a judge at the Baby Contest. It wrings my heart to leave these poor, sick women; they are so upset when I say I am going away and beg me to come back quickly. It isn't right to run a hospital with only one doctor. Dr. Carleton has tried to do it for thirty years, has kept up a huge dispensary, few in-patients and no operative work. For one whole year, she never missed a day in the dispensary."

Follow Dr. Lewis through one day and see if we can detect any reason for tired nerves and the need of a vacation. "Sometimes as the days fly by here I suddenly realize how awfully buried I am. Six o'clock in the morning sees me out of bed—shivering these days (November). Seven o'clock Miss Pratt and I are eating tea and toast on the front veranda. It's a speedy affair and I have the wretched habit of saying, just about the time Miss Pratt bites into her second piece of toast, 'If you will excuse me, I'll slip off to the hospital.' And I 'slip off' before the words are half said.

"At 7:45 in hospital we meet for *bandagi* and then the work begins in earnest. The out-patients are gathering at the dispensary, and the compounders are taking their names, while I make hospital rounds, and if there is an operation, as there often is, the patient is put on the table and as soon as I have seen all the in-patients, the operation is begun. Meanwhile the roar and hum of the out-patients increases, and when I emerge from the operating-room and come into the dispensary, the *dhai* has to step lively, shout and coax and scold the women to keep them from stampeding. It's really awful when they break loose and crowd. I defy any doctor to treat more than a dozen patients at once.

"By tiffin time, I'm ready for a musical comedy or a dime novel, but I don't get them; I get tiffin instead—a sort of hybrid tiffin that begins with porridge and cream.

"At two o'clock, I usually get mail which keeps me busy until I have to dash off to teach 'First Aid or Midwifery', and then see the patients again, and then—if not too used up, have a 'sing' with them.

"The day is gone with dinner at seven or eight, according to season; about half an hour for reading and then the one desirable thing in the world is BED, spelled with capitals.

"I've given you the husk of a missionary's existence, and you'll have to come on over for the kernel yourself. The kernel is here all right, and I take good nibbles every little while."

After such strenuous days, imagine the delight of a few weeks of absolute change of scene and life, on a house-boat at Srinagar,

Kashmir. This beautiful spot might have been unavailable because of railroad strikes, but the motor-cycle saved the day. With snow-capped peaks in the background, they lived in a roomy house-boat, reading and writing and resting—enjoying the fields of flowers and the fresh strawberries which they were privileged to pick from a near-by garden. She writes, "These few weeks here I am trying to let the wonderful things of God, hills and rivers, enlarge my eye and my soul. I must go back to Ambala with a new, a deeper enthusiasm for the work. Vacation is good but going home is better everyone will agree with me, and I am as lonesome for my little hospital as a Freshman at college for her mother.

"Some go in for art and some for gold, but a missionary is supposed to go in, heart and soul, for the friendship of God. I'm not a bit satisfied with my method of progress. I believe God wants us to be sane, natural, lovable human beings and the Christians who keep on the level are the ones nearest God. We need many things, but most of all, men and women. Equipment isn't of much use, unless there is some one to handle it; and men and women are not of much use, either, unless they have the Radiant Life in their hearts and faces."

Dr. Lewis has just returned to America on furlough. Her church people in Upper Montclair, New Jersey, remember her words of greeting, "Thanks for your prayers. I wonder if that is what makes me so full of joy. I really pity people who can't come to India as missionaries."

THE FUTURE OF INDIA

India reborn in Christ! The earnestness of the millions of her pilgrims; the absorption of her mystics in the unseen but ever-present One; the unmeasured sacrifice of her ascetics; the other-worldliness of her true monks and friars; the contempt for material greatness and the things of sense beside the majesty of the spiritual and the things unseen; the indifference to food and comfort and all things earthly if only the things eternal can be assured; the worship that sees God everywhere and makes all life divine; the piety of the simple householder, for whom each act of daily life, each family event, is part of his religious life; the tireless aspiration away from this world in the search for God; the reverence for religious guide and teacher; the caring for the poor, the hospitality for every guest; the simplicity of life and the honourableness of poverty; above all, India's worship of GOODNESS; her sense of the strength of patience, the grandeur of gentleness, the nobility of meekness, the dignity of submissiveness, the glory of humility; this wealth of spiritual instinct, this fervour of religious passion, purged of all dross and lavished upon Him who only is the Way, the Truth, and the Life, the incarnate revelation of the eternal and invisible Godhead—what will it not mean for the fulness of His Body, for the completer manifestation of His glory, for the coming of His Kingdom and of peace on earth? W. E. S. HOLLAND, in *"The Goal of India."*

WAR CANOES IN THE SOLOMON ISLANDS, MANNED BY CHRISTIAN STUDENTS

In the Solomon Islands

BY THE REV. JOHN G. WHEEN, SYDNEY, AUSTRALIA
General Secretary of the Methodist Missionary Society of Australasia

THE Solomon Islands lie within the tropical zone, northeast of Australia, about fifteen hundred miles from Sydney. Some of the islands are extensive and fertile and the natural scenery is very beautiful. The people vary in appearance, dialect, the tribal customs, but ethnologists classify them all as Melanesians. They have won an unenviable notoriety as "the fiercest head hunters in the Pacific." The late Rev. B. Dauks describes them as follows:

"In 1567 the Governor of Peru sent the Spanish navigator Mendana on a voyage of discovery, and in 1568 he sighted and explored most of the eastern Islands, and called them the Solomon Islands, because he thought he had found the land of King Solomon's mines, and hoped great things both for his master and himself as the result of his discovery. It was not until 1595 that he was able to organize another expedition to revisit the Islands, and then he only got as far as the Santa Cruz Group, which he discovered and where he died. His companions afterwards returned to Peru with a woeful tale. After this the Group was so completely lost to civilization for nearly 200 years that its very existence was doubted by many. Captain Carteret, the English navigator, sighted the islands in 1767; Bougainville in 1768; in 1769 Surville named Port Praslin on the northeast coast of Isabel. In 1792 Dentrecasteaux sighted them while searching for the ill-fated La Perouse expedition. But none of these recognized that they had re-discovered the long-lost Solomon Islands. It fell to the lot of M. Buche to first declare that these navigators had located Mendana's discovery. Since that time the

Group has been made familiar to us through the visits paid to them by men-of-war and merchantmen, by resident traders, and the missionaries of the Melanesian Missionary Society.

The Solomon Islands consist of a double chain of islands extending from northwest to southeast just east of New Guinea. There are seven large islands, together with a large number of smaller islets, covering an area of 600 miles in length. Bougainville and Guadalcanar are from 70 to 100 miles long, and have a breadth of 20 to 30 miles. The mountains on them range from 7,000 to 10,000 ft. high. Here and there, as in the western portions of Guadalcanar and in limited localities on San Christoval, the dense forests and rank undergrowth give place to long grass and ferns.

From June to September is the coolest part of the year, but it is difficult to distinguish between the seasons by the temperature, the difference being not more than 2 degrees. The monthly mean is 80 to 85 degrees and the range from 75 to 95 degrees. One effect of tropical climate on health is generally to reduce the average mean weight. The Solomon Group, however, will compare favorably with either New Britain or New Guinea in this and other respects. A writer in the *Sydney Morning Herald* of the 4th July last says: "In spite of fever the Europeans look remarkably healthy, and no doubt in the event of much clearing and settling being done, fever would as in other countries gradually disappear."

A typical Solomon Islander is about 5 ft. 6 in. high; dark brown in color; hair like a bush periwig; projecting jaws and brows; short, straight nose; lips of moderate thickness; chin somewhat receding, and a hairless face wearing an expression of good humor. The women, in appearance are not unattractive, though they soon lose their good looks. Though the dressing of the hair is according to individual taste, there are four well marked styles, viz: the woolly, the mop-like, the partially bushy, and the completely bushy. Hairy men are found in all the villages; but it is said that on San Christoval five men out of ten would have smooth faces. An inferior race inhabits the interior of the larger islands, and they are little able to cope with the robust people of the coast. The power of vision is not much greater than that of Europeans.

The Solomon Islanders have been described as the most treacherous and blood-thirsty of all the Pacific Islanders. But those who have lived amongst them profess to find many good points in them, though they are careful how far they trust them. The dress is of the scantiest and sometimes, especially among the bush people, they are entirely without any, but the presence of traders and missionaries among them is altering that. A single cowrie shell is frequently worn on the front of the leg just below the knee. On the chest the men sometimes wear a crescent-shaped pearl shell; a necklace of dog's, porpoise, fruit bat or cuscus teeth, or the seeds of the *Coix*

Lachryma are used for the same purpose. Armlets of various kinds are worn above the elbow on the left arm. These are made at great labor out of shells, and are very highly prized. Armlets of plaited dried grass are also worn, often so tightly as to constrict the limb. Many have the septum of the nose pierced for the reception of ornaments. The lobes of the ears are also pierced, and the hole gradually enlarged until they will carry ornaments 1½ to 3½ in. in diameter. When the lobes hang loosely they are two to three inches in length. In some parts they streak their faces with lime; in others with red ocherous matter, and in others with silvery strips

RAW HEATHEN IN THE SOLOMON ISLANDS

of a fish's swimming bladder which they plaster on their cheeks. The men generally wear plumes. They also like to wear the bright hibiscus flower in their hair, and are fond of flowers and scented grass. Tattooing is practised by both men and women, but not to any great extent.

Dug out canoes are seldom seen except in smooth water. They have no outriggers, neither have they built canoes. The planks of the latter are tied together, and the seams covered with a resinous matter. The small canoes are about 15 ft. long, and the war canoes from 30 to 35 ft., having beak-like ends, and, in these, native decoration reaches a very fine pitch, the sides being usually inlaid with triangular pieces of pearl shell. They carry from eighteen to twenty-five men, who are very clever in the management of their craft. They paddle double-banked.

Kite fishing obtains in the eastern parts. The hook or spider's web skims the water at the end of the kite tail, while the kite is

kept flying by the owner paddling in his canoe to windward. Spear fishing is common, being chiefly done at night by the aid of torches. The fish are attracted by the light, and then speared with the ordinary many pronged spear. They also stupefy fish by throwing into the water pieces of certain fruit. As the fish rise to the surface they are seized. On the completion of a new taboo house, a cannibal feast must be held, and if a victim cannot be obtained by raid, then one is selected from among the men in the village who were originally purchased by the chief. It is said that the people of Santa Anna are not cannibals, but if that is so their abstinence dates only from a recent period. The reason assigned is that after a great cannibal feast an epidemic of sickness broke out, so the chief tobooed such luxury in the future. But this does not debar them from making profit by the custom, for it is said that one chief of the place grew rich by purveying human flesh for the man eaters of other islands.

In 1844 Bishop Epalle, a Roman Catholic, with thirteen companions, arrived in St. Ysabel in the eastern part of the group but on the day he landed was murdered. In a little while all the other members of the party had died of fever or had been killed. Mission work of the Catholic Church was not resumed until 1898. John Coleridge Patteson, (Anglican), commenced Protestant work in the eastern section in 1856 and subsequently became Bishop of Melanesia. The story of his work and martyrdom is familiar to readers of missionary literature. The Melanesian mission has maintained this work with considerable success.

The Western Solomons remained untouched by Christian influence for another half century. The Methodist Missionary Society of Australasia then received earnest appeals to enter the field. A number of natives who had gone to Fiji as labor recruits came under the influence of the Methodist Mission and soon after becoming Christians evidenced a deep concern for their own country and people. They appealed to the Methodist Missionary Society of Australia to open work and their representations led to the opening up of the Methodist Mission in the group. The Rev. George Brown, D.D., was commissioned to visit the islands in 1901 and his report convinced the Mission Board that "the need was the call." In 1902 he conducted the pioneer mission band consisting of the Revs. John F. Goldie, S. Ray Rooney, a layman and several South Sea Island teachers. After assisting the missionaries in the choice of a site for the station and advising them in regard to their plans and operations Dr. Brown returned to Sydney. The development of the mission is one of the brightest chapters in the missionary records of recent years. The head station is at Roviana, on the island of New Georgia, and Choiseul, Vella Lavella, Ontong, Java and other smaller islands are included in the mission sphere. Recently the large island of Bougainville and the island of Buka have been added. These two

BOAZ SUGA, A CHRISTIAN CHIEF, AND REV. JOHN F. GOLDIE, A MISSIONARY IN THE SOLOMON ISLANDS

islands formed part of German New Guinea and come under the mandate given to the Commonwealth of Australia. The population of Bougainville is estimated at about 100,000. Just now a missionary and three Fijian teachers are on their way to open a station at Bougainville.

When the first mission party arrived at Roviana in 1902 they were met with contemptuous indifference rather than by active opposition. Patience, perseverance and faithful loving service soon broke down the barriers. The chiefs and people marvelled as these strangers moved in and out among them unarmed, seemingly unprotected, and yet unafraid. The winsome power of the uplifted Christ was soon felt among them. The witness and the work of these devoted men and women proved mighty through God to the pulling down of the strongholds of heathenism. Schools and churches were built, new centers were occupied and the mission grew apace. The difficulties and the perils were many and real, but faith and prayer prevailed and the successes and victories have been gratifying and permanent. At the head station at Roviana there is a flourishing institution for the training of young men as teachers and pastors. The curriculum, in addition to the usual literary and scriptural subjects, makes provision for manual and industrial training. Mission plantations have been commenced and, as far as possible, the natives are being encouraged to cultivate methodical habits of industry.

The following figures give some idea of the present strength of the Mission: European workers, 10; native workers, 61; day

THE CHRISTIAN TRAINING—KOKEGOLO SCHOOL FOR BOYS

schools, 53; churches and preaching places, 95; church members, 3,070; Sunday school scholars, 2,765; attendants at public worship, 10,000. In 1920 the native churches contributed, in voluntary gifts, the sum of three thousand pounds (£3,000) toward the support of the mission and also erected and maintained several native mission buildings. By mutual arrangement the mission passes in 1922 from the care of the Methodist Church of Australasia to that of the Methodist Church of New Zealand. A few incidents will serve to illustrate the success achieved.

In 1906 an effort was made to establish the mission on Ontong Java, an island more than two hundred miles from the Head Station. Mr. Goldie decided to put two Tongan teachers in charge. He describes the new venture as follows:

"When I left two teachers there last year we expected that they would have to face hardships and danger and to exercise much faith and patience in their difficult task. The brave fellows were willing to face anything for Christ's sake. For three months they had to meet the bitterest opposition on the part of the native priests and others, and all the time were compelled to live in their boat, with nothing but an old sail to shelter them from all cold and wind and rain. Often they were not permitted to make a fire to cook their food and sometimes they were even refused water to drink. All the time they found comfort and consolation in the Word of God, the promises of which cheered them in times of depression. They told me afterwards that they will always thank God for the experiences they passed through, as they found, as never before, that Christ was a living reality, whose presence cheered and sustained them daily during their time of need. At last God touched the heart of one man, who used to steal out at midnight to take them cocoanuts. At the end of three months an epidemic broke out among the people, many of whom died. The enchantments of the native priests proved powerless to stay the sickness and many of the people said 'It is

the God of the missionaries punishing us for our treatment of these two.' Semesi and Pologa were sent for and were asked to pray that the sickness might be taken away from the people. God graciously heard the prayers of His servants, and from that time the people listened eagerly to the message of the Gospel."

A young man named Loe came to us from Duki. He was a wild uncouth character ready for anything from theft to murder. He worked on the plantation and was always in trouble with the other boys. Hearing of his disobedience one day, I told him that he would have to go away since we could not keep him on the mission station. He looked at me and said: "Master, do you mean what you say? Are you going to turn me away from the mission? Where shall I go? If I go away there is nothing for me but to go back to the old life. Will you send me back to that? Here I have learned to love you, and to love the *lotu,* and though you may think I am bad, I am learning to love Christ and want to follow Him. I am very weak and inside of me there are two men fighting for the mastery—one is the old Loe—he is very hot, and quick, and strong; and the other is the new Loe who wants to follow Christ. I—the new Loe—want to be a Christian. You may thrash me, kill me if you will, but don't send me away, master. I will not promise to be better for perhaps I should grieve you again by failure, but I am trying so hard to follow Christ—Can He help me?"

We knelt in prayer together and since that time the gracious Christ has taken possession of the heart of this lad.

An interesting personal testimony was given at a church meet-

THE PHYSICAL TRAINING—YOUNG MEN OF THE SOLOMON ISLANDS AT DRILL

ing in 1911 by one of the mission converts, named Lua. As a head hunter, he had taken part in many a cruel raid before the advent of the missionaries. This is how he tried to express what was in his heart:

"I am a man of few words. Let my tongue be silent and let my life speak. In past years my life proclaimed the fact that I was the slave of Satan, living in darkness and in the shadow of death. Every hill and valley, every rock, tree, and shadow was the abode of some evil spirit. When the missionaries came I heard them speak of 'love' and 'joy,' but to me these words were empty sounds. I came to school in the hope that I should soon be able to read and write. That hope is gone now. I am not clever and am soon outdistanced by younger lads. I came looking for a 'little' thing, and I have found a 'great' thing. One thing I have learned, and to me all else is as nothing. I know now that Christ loves me. He has brought me out into the light. The fear of death and the darkness of sin have been left behind, and my greatest desire is to continue to walk in His light and love. I want my works to talk for Him."

One of the missionaries writes (1920): "We cannot, of course, tabulate spiritual things, but we rejoice that in all our churches there are evidences that Christ is the supreme fact in the minds of our people, that to do His will is their chief concern. The people who eighteen years ago had never heard of the Christ, are themselves to-day sending out missionaries to preach His gospel. In fact, the most marvelous thing about our work is the self-propagating power of the Word of God. These people—like all natives—were intensely selfish, and yet it was a sight to wonder at when, at the anniversary service at Roviana, they quietly and reverently came up to the table and placed more than £1,700 on the plate. To one man who gave for himself and children over £40 I said:

" 'Can you afford to give that, Keri?' 'I can't afford not to give,' he replied, looking at his son, of whom he is justly proud. 'Tell me,' he added, 'what we should have had to give, if it were not for the gospel of our Lord Jesus Christ. What have we that we have not received of him?'

"There was no reply to that, for as we stood talking, our minds went back to the day when Keri and I first met. We both knew the difference Christ had made."

What a change would come over missionary finances if, in the Christian Churches of Europe, America and Australia, the same miracle could be wrought as that which has been witnessed in the Western Solomon Islands. "I cannot afford not to give." Surely that is the spirit of which the Church of God stands in much need to-day as we face our missionary obligation and opportunity.

BEST METHODS

Edited by Mrs. E. C. Cronk, 1612 Grove Avenue, Richmond, Va.

OUT-OF-DOORS MISSIONARY METHODS

Four walls are not necessary to missionary success. The great missionary commission of our Lord was given at an out-door meeting.

"Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

He held his missionary meetings by wells, on mountain sides, in the groves, along the shore, and on the lake as well as in the synagogues and in the homes of the members.

He served refreshments at some of his out-door meetings:

"As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. Jesus saith unto them 'Come and dine.'"

"And he commanded the multitude to sit down in the grass: and took the five loaves and the two fishes, and looking up to heaven, he blessed, and brake; and gave the loaves to his disciples, and the disciples to the multitude."

"God's first temples" are not used today as much as they should be for missionary meetings. The mountains, the shore and the lakes offer us unrecognized and unused opportunity.

Planning for Hot Weather

It is a well-known fact that the temperature of interest in missionary meetings varies inversely with the ascent of the mercury in the thermometer. The way many churches and societies meet the hot weather slump is to close for several weeks or to struggle on with a handful of the sighing, sweltering "faithful few."

The way a successful business meets hot weather is with plenty of ice—literally and figuratively. Hotels have summer plans, summer porches and summer menus. The stock may be the same but the steaming soup of January becomes the iced bouillon of August. Instead of looking for the hot dishes of zero weather the patrons listen eagerly for the tinkle of the ices when the thermometer soars.

Thrice happy the leader who has learned the art of manufacturing missionary ice. Instead of leading the members into a hot, stuffy room with all windows tightly closed because "it's a missionary meeting, it is scarcely worth while to open everything up," she plans for refreshing breezes, pleasant shade, and cooling ices.

There are fundamental all-the-year-round methods that must be the basis of all success but just as surely as there are seasonable features necessary for successful business, so surely are there seasonable methods necessary for the best missionary success.

America is living out of doors more and more each summer. It is hard, however, for us to get out of the deep ruts of indoor missionary methods.

"Won't you come *in* to the missionary meeting?" we say twelve months in the year.

A change of phraseology in invitations for at least two months might tend to popularize our meetings.

"Won't you come *out* to the missionary meeting?" we may say, with a statement that the summer meetings

will be held on some porch or lawn. This immediately enlists interest. A poster with a cut-out picture of an attractive porch or a suggestion of iced lemonade to follow will have its effect. Invitations with a figurative tinkle of ice in them may enlist the lagging interest of July and August. Suggestions of mountain or shore breezes are as welcome to earnest workers as to shallow pleasure seekers. We need more appreciation of the missionary opportunities of God's out-doors.

HOW LEADERS SOAR WITH THE THERMOMETER

Mountain Top Meetings: "I never let the thermometer get above me," says one leader. "I always soar with it. Our August meeting was held 5,000 feet above sea level. We have wonderful mountain peaks near us. We engaged two trucks to take the members who were in the city to the top of one of the most beautiful peaks. There we had our meeting. The Bible Study was on 'The mountains in our Lord's life' emphasizing the necessity of quiet thought and prayer in the daily lives of Christians. Our regular program followed with a few special features. We had invited a quartet choir to be our guests and to lead the music. The effect of the hymns there in the stillness of the mountain side with the warbling of birds for an orchestra was wonderful. Hymn after hymn was called for. After the meeting we had our picnic lunch with many attractive features and missionary contests. Then we wandered around on the mountain side gathering flowers until time to go home. We felt as we descended that we had seen our Lord more clearly from those heights and that we had been able to lift up our eyes and see more clearly also the great needy harvest field of the waiting world."

At the Shore: The gospel stories give many records of meetings our Lord held by the shore or on the lake, yet the majority of missionary leaders never think of missions in connection with boats and beaches.

Down in Savannah, Georgia, one wide-awake children's leader arranged that a recent meeting of her children's society, the Light Brigade, should be a boat and shore meeting. She chartered a boat with a capacity of one hundred. The children were, of course, all eager for the trip, so they appeared laden with picnic boxes and baskets, ready for the twelve-mile trip to an island on which the meeting was held. Then came the picnic lunch and a general good time before the homeward journey.

A Missionary Ship Meeting would be fine for such a day with invitations printed on little cardboard boats. The program might have for a Bible lesson, one of the ship stories from the life of Jesus or the "Story of Paul's Shipwreck." Then there might be stories of missionary ships that have sailed—the Sophia Hedwig that carried Bartholomew Ziegenbalg and Henry Pleutschau, those first Protestant missionaries to the non-Christian world, and other ships that have had a large part in missionary history.

Sunrise on the Pier: Because he had been privileged to attend the sunrise prayer-meetings in a summer Conference one leader who went to a summer resort on the shore announced a sunrise meeting on the pier. An amazingly large number of people joined him there. As the sun came flaming up out of the ocean, shooting rays of gold over the sky which were reflected in the water, the old hymns rang out in the clear morning air. It seemed that the lands afar were not so far as the white sails of the boats appeared on the horizon, and every one on the pier felt in a new way the world responsibility and opportunity.

Sunset Services at the Beach: At an oceanside summer resort there were a number of visitors keenly interested in missions who wanted to get together. A Sunset Service on the beach was arranged. Every evening about half an hour before the

sunset the people began to stroll toward the spot of meeting. There were twenty minutes of singing. Then a series of very short talks about the lands across the sea. Sometimes missionaries and missionary travelers spoke. Sometimes leaders from the home field. It seemed easier to visualize the whole world and its needs as they sat by the ocean and watched the passing ships on the far horizon that might even then be sailing for ports of Africa or China or Japan or India.

Some of the people came because they liked the singing, some, because they were interested in the talks, while some came out of curiosity, and the Sunset Services grew steadily in popularity and influence.

Summer Porch Parties

Like some other missionary societies, one society in Upper Montclair, New Jersey, rounds out the year in June with a luncheon to which all the newcomers in the church and neighborhood are especially invited. Reports and sociability prove to them the worth-whileness of membership in the Society and many new names are added to the roll. Last year it seemed as though the enthusiasm was at the crest just when the time came to discontinue the regular meetings because of the summer. A way was therefore sought to tide over the work to the autumn. From a suburb the summer exit is not so great as from the city. The method adopted is described by Mrs. Delavan L. Pierson:

"In order to maintain the missionary interest through the hot season, informal porch parties were held. A hostess offered to entertain on a certain day and friends cooperated as a "Telephone Squad," to bring out others.

"The Program Committee selected interesting missionary books or chapters to be read aloud for an hour and the Community Work Committee provided sewing for each one present. The hostess served a refreshing drink and wafers at the close. The winter sewing had been largely for overseas hospitals or for Home Mission schools so that the summer was used to make comfort bags, bed jackets and caps for incurables in the local hospital and garments for the children in our Fresh Air Home. A judicious selection of reading from some of the new mission study books whetted the appetites of members for more and the Secretary of Literature sold many copies. Missionary stories for juniors were also read and as a result found their way into many homes through the mothers who came to the porch gatherings.

"No business was transacted, no offerings were taken and no formal program was provided. Informal sociability and missionary information were the order of the afternoon and the plan was from every point of view thoroughly successful."

Among the books well adapted for reading aloud are the following:

Miracles of Missions, *by* Arthur T. Pierson.
Fifty Missionary Stories, *by* Belle M. Brain.
Selections for Missionary Reading, *by* Belle M. Braiu.
In the Tiger Jungle, *by* Jacob Chamberlain.
The Least of These in Colombia, *by* Mrs. Williams.
Wonders of Missions, *by* Caroline Atwater Mason.
My Chinese Days, *by* G. F. Alsop.
Home Mission Trails, *by* J. S. Stowell.
Race Grit (Negroes), *by* Coe Hayne.
Kanamori's Life Story, *by* Himself.
Korean Sketches, *by* James S. Gale.
Chinese Heartthrobs, *by* Jennie V. Hughes.
Frank Higgins—Trail Blazer, *by* T. D. Whittles.
Adventures in Alaska, *by* S. Hall Young.
Foreign Magic, *by* Jean C. Cochran.
Helping the Helpless in Lower New York, *by* Lucy Bainbridge.
Power House at Pathankot, *by* M. J. Campbell.
American Physician in Turkey, *by* C. D. Ussher.
Thirty Years among the Mexicans, *by* A. B. Case.

There are many other volumes which have most interesting chapters —such as those by Jean McKenzie, W. T. Grenfell, Edward A. Steiner, Amy Wilson Carmichael, James S. Gale, Samuel M. Zwemer, W. L. Livingston, and Mrs. Howard Taylor.

The publishers of the REVIEW will be pleased to make suggestions to any wishing lists of books for this purpose.

* * *

SPEND-THE-DAY MEETINGS. In a rural society which has difficulty in arranging a Mission Study Class try some spend-the-day meetings. Have one member invite a half dozen others to spend the day at her home. In the morning take one or two hours for mission study. Serve a luncheon at noon. The hostess may invite the other members as her guests or a menu may be made out in advance and each member asked to furnish one or more of the dishes. A social hour may follow the luncheon with conversation or games and contests. Another hour or two of mission study may come in the afternoon. In this way a mission study book may be covered in two spend-the-day meetings. If a lighter schedule is desired one chapter only may be taken a day. Shady porches and cool lawns will make such meetings most inviting.

SUMMER CHRISTMAS TREES are not new. They furnish a splendid out-door opportunity. Announce several weeks in advance that Christmas presents for foreign mission stations are to be brought in, giving definite instructions for hand-made articles, and a full list of all the articles that will be accepted for the Christmas box. Hold an out-door meeting centered around a small growing tree, gaily decorated. Have the gifts fastened to the tree, or piled underneath it as they are brought in, with a program of information and inspiration about the work in the mission fields to which they go. A committee appointed for the purpose should pack the articles received, seeing that they are shipped promptly, all charges prepaid, with a draft for New York Exchange mailed separately to the amount of half the valuation of the box, to cover charges for duty. Some missionaries are kept in a state of constant poverty because of the generosity of friends in America who send boxes without making any arrangement for the payment of duty, leaving the recipient to make this contribution. Consult your Mission Board for definite instructions.

A TRIP AROUND THE WORLD

Going into summer quarters is beginning to be a more threatening danger to Sunday-schools and Missionary Societies than going into winter quarters.

Some leaders say frankly they can not do anything with their members after June. Even those who stay at home will not come to missionary meetings.

"Everybody wants to be out of doors."

If the mountain will not come in to Mohamet, why not have Mohamet go out to the mountain?

Plan summer tourist trips for your young people. The first tour may properly be "Seeing America First." Announce hour and starting place. Hike as far as the ground at your disposal and the inclination of your members permit. Your trip may be limited to a lawn or to several lawns, or extended over a park or a mountain side. At various stopping points scheduled have people stationed to receive the party, and by conversation, stories, pictures or dramatization show them scenes and needs of home missions.

One stop may be Ellis Island with the Commissioner of Immigration to give interesting information. As many immigrants as possible may be introduced. North American Indians, people of the mountains, a group of migrant laborers, and any other groups desired may be stationed along the way. If the meeting must be held in town the hike may be from one lawn to another with some phase of home missions presented on each lawn.

After seeing America other trips may be scheduled. Plan "A Trip to Japan." Advertise well with Japanese posters. The trip may be as

elaborate or as simple as desired. At the first stop a guide may appear to give advance information about Japan. At the next stop the party may be welcomed with tea and wafers and more information about Japan. Visits to Japanese kindergartens and schools, not forgetting the new Union Christian College for women at Tokio, may follow. During the picnic supper information and discussion of Japanese affairs may be served in various attractive ways.

Children's Week

Court Street Methodist Church at Lynchburg, Virginia, is carrying out an exceptionally strong program of missionary education. Recently a special week's program was announced as follows:

CHILDREN'S WEEK

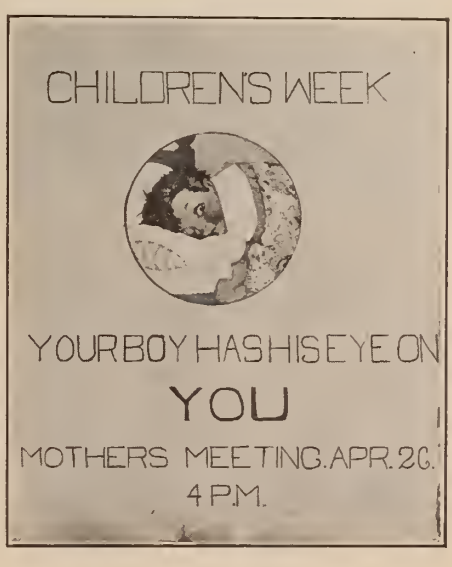
SUNDAY—April 23d
Sunday-school Missionary Day
Church—Children's Week Talk—Pastor
WEDNESDAY—April 26th
Mother's Meeting 4 o'clock
Sunday-School Room
Children's Story Hour—4 o'clock
Primary Department
Prayer Service—Parents—Pastor
FRIDAY—April 28th
Missionary Play—7:45 o'clock
SUNDAY—April 30th
Sunday-school—CHILDREN'S DAY
Parents Invited
Church—Parents' Day—Children invited

Several weeks in advance the Publicity Committee announced in the Sunday-school that each child was invited to serve on the Publicity Committee for Children's Week, and asked everyone who would help to remain after Sunday-school. Many members were on hand. Each received a sheet of cardboard for poster contest. They immediately began to make plans for posters that would advertise Children's Week or some special feature of it.

At the same time the Chairman of the Visitation Committee met with the Superintendent of each Department, and distributed a visitation card with blanks for answers to such questions as: Name and address of child? Parents' names? Do parents attend Sunday-school? Are there other children in the home who do not attend Sunday-school? etc. Each teacher was asked to visit every home represented in her class and to invite the mothers to the Mothers' Meeting to be held on Wednesday of Children's Week.

The posters began to come in within a week and were put up in the Sunday-school room. The cards with the information secured in the every-home visitation were turned in to the Superintendents of Departments.

The Sunday of Children's Week



was a Missionary Sunday with a program conducted entirely by the children. A special invitation was given to mothers and fathers to attend.

On Monday morning the posters were displayed in the largest department stores of the city in the Children's Wear Department, and attracted much attention. On Wednesday they were brought back as decorations for the Mothers' Meeting. On that day one mother gave a talk on "Children at Play;" another sang; a father talked on the physical environment of the Sunday-school; a mother gave practical suggestions for "Children in the Home on Sundays," followed by a general discussion. A large percentage of the mothers of all the children enrolled in the Sunday-school attended. While the mothers were in their meeting a Story Hour Committee took charge of their children with a program of stories.

Friday night a Missionary Play was given by the children of another church in the city, presenting all of the Mission Stations supported by the denomination.

Sunday was Children's Day in the Sunday-school and Parents' Day in the Church. Each of the Elementary Departments had prepared special features.

The interest awakened in this Church and throughout the city was so great that it is expected that next year there will be a city-wide Children's Week with many missionary features that will strengthen the cords of friendship of the children of Lynchburg for the children of the whole wide world.

Open-Air Evangelism

A Russian passed along the streets of New York, as the clock in the Metropolitan tower struck twelve. Bitterness filled his heart. He had been wronged and had come all the way from Russia that he might have vengeance on the man who had wronged him. As he went down the street he saw a crowd gathered. Stepping forward to see what the excitement was about, he saw a man, who stood on a box, speaking. The Russian listened. The man in the box told the old, old story of Jesus and His love. It gripped the heart of the would-be murderer. He followed the speaker into the hall where he was holding an indoor service and remained for a conference. Before he went out he had accepted Jesus Christ.

In one year over three thousand similar open-air meetings were conducted in New York City in nine languages. In the National Bible Institute meetings over 500,000 attended and 3,000 professed to accept Christ.

In former days orthodox ministers looked askance at the street preacher, but when the orderly and orthodox pastor of one of the oldest and most conservative churches on Fifth Avenue took his stand on the steps of his church and preached Christ there, orthodox church members began to consider more seriously and with less prejudice their responsibility for giving the Gospel to the throngs of people who never enter the doors of the churches.

He who would get the ear of New York must catch it as its people move. Every fifty-two seconds a passenger train arrives at a New York terminal. Every forty-two seconds a ship sails for a distant port. In one day the subways, the elevated and the surface cars of greater New York carry twice as many passengers as do all the steam railroads of the United States. Over fifty nationalities live in New York and thirty-six per cent. of its population are foreign born.

Many cities have districts where conditions exist that are as dark and godless as any in heathen lands. In New York City, for instance, the Protestant Church members do not comprise one-tenth of the population, and the churches of all creeds would not hold more than one-half of the population if they should all wish to

attend at one time. It is, therefore, important that Christians should take the Gospel to people where they are, as earnestly as they seek to carry the Good News to those in lands beyond the sea.

In such meetings success is attributed to the fact that emphasis is always placed on testimony to the power of God and the ability of Christ to deliver from sin and its consequences. Only truly converted men speak and workers make thorough preparation by prayer and conference. Among the features that help toward success are:

Good leaders with an efficient corps of helpers.

General Gospel singing under capable leadership and with a good instrument.

The use of a portable organ, cornet or other instrument.

Brief, simple testimonies of those who know that Christ has saved them.

Selection of speakers whose voice has carrying power.

Use of crayon sketches to illustrate the truth.

A number of effective personal workers in the crowd.

Distribution of tracts during pauses in the meeting.

Each worker to have personal conversation with at least one listener at the close of a meeting.

Names and addresses of those interested are secured and inquirers promptly followed up.

The greatest essential for successful outdoor or indoor evangelism is a vital faith in God, as revealed in Christ, and a deep passion for souls.

A very attractive outdoor method is the use of a sand map at the seashore, or a lawn map in some park or suburban place. These maps can be made in any convenient size. At the seashore, the boundaries may be drawn with a sharp stick or may be indicated by shells. Large and small stones may be used to indicate towns of various sizes where there are mission stations. Small flags, stuck in the sand, may contain information as to the work at various stations. Rivers and mountains may also be clearly indicated and those who have special ability can make these maps elaborate and most interesting. An audience is easily attracted by such a map and a speaker in costume can give much information and arouse missionary enthusiasm.

A lawn map may be made in a similar way with white stones or slaked lime for boundaries and rivers. Flags may be used for mission stations or children may stand at the desired points and report on some phase of the work. Children dressed in simple costumes add much to the attractiveness of the scene.

These outdoor maps have been used with great effectiveness in children's missionary meetings at British seaside resorts and in suburban towns in the United States.

Woman's Foreign Mission Bulletin

Edited by Mrs. Henry W. Peabody, Beverly, Mass.

MEDICAL GRADUATES AT VELLORE

From Vellore comes the happy news of the first Class Day. The graduating class of fourteen girls, who remained from the eighteen who entered the first year, made a deep impression on the many guests. The account, given in the *Madras Mail* of March 30th, reports the following remarks from the Surgeon-General, G. G. Giffard, who took part in the program.

"The Vellore School is already a success. Three reasons might be assigned: first, all students are residents; second, the large proportion of teachers to those taught; lastly, it was founded and is guided by Dr. Ida Scudder. It is a pity that the demand for medical education has grown so rapidly that these requirements for success cannot be followed out in every school.

"Mission schools and colleges should do with their might what their hands find to do. Though there is a saying that 'Art is long, time is fleeting,' we should remember that as life grows longer art grows shorter and by patiently keeping at it we may arrive at a considerable mastery of the art of medicine and surgery. It would be well to take a lesson from the veterinary surgeon who does not ask questions because he cannot expect an answer from dumb beasts. On the whole, by skillful questioning one can get a fair amount of truth from people but in dealing with illiterate women and young children we must learn how to diagnose by observation and feeling. There is a danger that in relying too much on ingenious instruments we may lose the power of observation and the delicacy of touch.

"Medicine offers the prospect of much success for women; in fact the whole profession of medical ministry to women might well be turned over to women just as the nursing profession has been given over into their hands."

Colonel R. Bryson, who also made a brief address, said that there were many "doubting Thomases" four years ago when the school was first opened but that the fourteen girls who started the course were now ready for their graduation. It is difficult to excel a record of one hundred per cent. Now there are not only these fourteen girls but fifty-two others are behind them, every one a selected student.

Graduates in Tokyo

In Japan at the commencement exercises in the Woman's Union Christian College in Tokyo, sixty-four young women were graduated in April. This first class is one to be reckoned with in the years to come in the making of the new Japan.

There is a note of pathos in the letters from the college. They are waiting so anxiously for the glad news that the money has all been secured and that they may begin to build. They cannot receive the students who are clamoring to come, indeed *are* coming from all parts of the empire. Several prominent Japanese men are making generous contributions. Baron Mitsui has pledged yen 10,000 to the College; Baron Shibusawa pledges an equal amount; Mr. Asano, president of the great steamship line, will give the same; the Osaka Steel Company contributes 5,000 yen, and others are planning to aid this great cooperative educational effort for the women of Japan.

It is a beautiful thing that the women of America are doing in expressing their friendship for their

nearest Oriental neighbor through this Woman's College. Vassar College, to which the first Japanese student came years ago, has become the sister college, and has made a generous offering this year toward the Building Fund. It is hoped that a Vassar Building may be among those erected. Philadelphia is responsible for the main building, Harrisburg is working on the Faculty House, and we are yet to hear from other Pennsylvania cities.

Chinese Colleges

Ginling College reports progress. The buildings are beginning to rise on the beautiful new campus. President Woolley, who recently returned from there, speaks with great emphasis of the value and needs of these colleges and of their part in the educational system of China now being planned.

At Yenching we still wait to see the first stone laid on the lovely new campus. Chicago, Rochester and several other cities are cooperating in the buildings for this college.

Madras, India

Miss Edith Coon of Madras College spoke on May 24th at the May Breakfast in the Ford Building, Boston, of the important work that Madras College is doing for the women of India. She spoke with intense earnestness and emphasis of the need of the science building and also referred to the fact that the Government has requested this college to make room for the new Teachers' College which will furnish the leading educators for India. It is proposed to use the building known as Hanson's garden, formerly referred to as Naboth's Vineyard, for this Teachers' College.

The Challenge

Surely God has worked through the past fifty years and has brought to a climax, just when the challenge is greatest, the work of our missionary boards for the women and girls of Asia. Other forces are entering the East. We do not hold an undisputed field. Dr. William Hung, of Peking University, spoke with deep earnestness at recent meetings in Chicago and Milwaukee regarding the antagonistic forces that have come through such preachers as Bertrand Russell and his followers, the open preaching of free love and Bolshevism, and the bitter opposition to Christianity. These teachings are taking root in the minds of students in Government schools and, worst of all, in the hearts of women who suppose that western teachers come with the truth.

The fund for the Colleges has reached nearly the million mark in pledges and cash. We must raise another million dollars before January first if we claim the generous gift from the Laura Spelman Rockefeller Memorial Fund from which we have the promise of one million if we would secure two before January 1, 1923. The time is very short and unless all Christian forces unite to help in this undertaking it cannot succeed. Throughout this summer, at the summer schools and through the fall in all the churches steps must be taken to secure sums large and small if we are not to send a message of bitter disappointment to the brave souls who are depending on us and who wait to know what they may expect. The Boards are hampered, it is true. Some of them are under the shadow of debt and others are finding it difficult to meet their apportionments. There is no question, however, about this work. If we are to have trained Christian leadership in these foreign lands the colleges must be aided *immediately.*

Dr John Finley, one of the editors of the *New York Times,* calls this movement one of the great constructive forces for international friendship. It *must not fail* in this day when the whole world is dependent on the new leadership, with high and holy ideals which can come only through the expression of Christ in His disciples.

Woman's Home Mission Bulletin

Edited by Miss Florence E. Quinlan, New York

SPANISH-SPEAKING PEOPLES IN THE UNITED STATES

Abridged from the report of the Committee, Mrs. J. W. Douns, Chairman

Many years ago Dr. Josiah Strong said: "He does most to Christianize the world and to hasten the coming of the Kingdom of God who does most to make thoroughly Christian the United States."....."We must save Ameriea to save the world," I fear has been diffieult for us to believe. If it is true of the rest of the world that as yet has not had the Gospel, it is doubly true of Old Mexieo, the eountry so near us that one may eross a river or an imaginary line to enter the United States. If we are ever to Christianize Mexieo, we must surely offer to those of her people who eome to our eountry the same personal interest and the same just treatment that they reeeive from our representatives who go as missionaries to their country.....

It is possible that our approaeh to the world's evangelization has been emphasized in the Department of Foreign Missions instead of as part of a great plan of evangelization. Are we going to give an adequate Christianity to Ameriea and bring it to sueh perfeetion in praetiee that other nations, seeing our aehievement through the Gospel of Jesus Christ, will send ambassadors to us begging to be shown the Way of Life?

The writer who stated, "There ean be no differenee between Home and Foreign Missions on the seale of world citizenship" is eorreet. "Home Missions are not provineial or our national eeonomy and Foreign Missions holding in monopoly a world enterprise." If there is a differenee, it is in the method of approach to the same universal responsibility.

Dr. Fosdiek in a (reeent) artiele shows that the eriminals (in the eities) of Ameriea are very mueh more numerous than those of Europe. He states that it is beeause of the eosmopolitan eitizenship....not neeessarily the type of immigration (but) rather laek of knowledge of the language and laek of understanding of the manners and eustoms of the people, together with the needs, whieh ehange makes greater.

In a reeent eonferenee on the evangelization of the Spanish-speaking people in the Southwest, one man of large experienee brought the question of unjust and unkindly treatment of the Mexiean people by employers, and eaeh worker voieed the opinion that aeeording to his or her experienee his statements were eorreet. Can we hope to Christianize Old Mexieo when those who eome to us go baek with sueh messages? Had we not better turn the full forees of our efforts into the lives of these people and send them baek to earry the message?

Loeal eommunities and ehurehes must feel a vital interest and responsibility before we can reaeh the peoples of other nationalities, and it has been proven true "that the ehureh that ean win them to Christ ean do the best by serviee and not by serviees."....These warm-hearted (Mexiean) people respond to the simplest kindness and repay in every way possible the Christian worker who gives his best to them.

What shall we do for these million and a half Mexieans who live with us now and will in all probability eontinue to do so....making their annual visits to their old homes by the thousands, earrying the messages that we have delivered to them, not always in churches, but in our work-a-day praetieal living?

NEWS FROM MANY LANDS

ISLANDS OF THE SEA

American Samoa

A RECENT English visitor to Samoa writes as follows of the American administration there:

"The American native policy in Samoa is very clear and definite. There is to be no exploitation by the European. The land belongs inalienably to the native race. With characteristic consistency the Naval Board bought at full valuation the forty acres used as the naval base, and this is the only land alienated since the United States took control. There is only one European planter in the territory, and he obtained his land in pre-American days. The Governor is insistent upon the fact that the islands belong not to America, but to the Samoans, and they alone, under kindly guidance, must develop their own country. Great pressure has been exerted by powerful syndicates to break down this attitude, but the Administrator has stood firm. Not only is there this negative protection: positive attempts have been made to ensure the welfare of the people. The health of the race has been carefully supervised. While almost every other part of the Pacific has a dismal record of the decrease of native populations during the twenty years Uncle Sam has had control of this portion of the group, his Samoan nephews and nieces have increased by forty-one per cent. Plans for higher education are in active preparation."

Superstition in New Guinea

YOUNG Christians turn away with great determination from their old customs, especially from their heathen sorcery and their heathen superstition. A Bremen Society missionary writes:

The missionary is riding in his boat with several other Christians to a baptism in Silobob. A snake suddenly crosses the path of the boat, holding its head high above the water. If such a thing had happened formerly, no Papuan would have taken another stroke at the oar. They went on.

The elders of Ragetta have resolved not to accept anything from the surrounding heathen which was in any way consecrated by magic—no meat, no nut, and no vegetable. The missionary had often spoken to the people about this, but had never made any requirements. They formed this resolution of their own free will. It must also be observed that the Christians suffer many privations by refusing the acceptance of such gifts.

Future Filipino Pastors

THERE are fifteen men enrolled in the Union Theological Seminary in Manila this year and fifteen more in the Bible training school, while ten of the college students and thirty of the high school boys are in direct training for the ministry. Of these seventy young Filipino students preparing for the Christian pastorate, thirty are Presbyterians, and they, with two other candidates still in the intermediate schools, make the largest number the mission has ever had in training for this vastly important work. The seminary students are high school graduates, and most of them college graduates also, which augurs well for the future of the native ministry in the islands..... Work in the shop, additions and repairs to the buildings, and all other tasks which the young men can manage, they have done cheerfully and willingly, and the mission has turned over for their support the money which would otherwise have been paid out to carpenters and builders.

The Continent.

Giving Time to God's Service

IN Bohol in the Philippines, there are no paid evangelists. Each convert is told he is a "debtor" like Paul. Most of the people are poor and they have no income except time, so they promise this to the Lord, never, however, counting Sunday, as that is already His. Some give so many days of time, some give months. The Lord has blessed their gifts, and there are now sixteen congregations with a membership of over twelve hundred.

NORTH AMERICA

Preaching to Fifth Ave. Heathen

THE oldest church in New York City has witnessed an unusual sight this spring—street preaching on Fifth Avenue. In the front yard of the Marble Collegiate Church, corner of Twenty-ninth Street, of which Dr. David J. Burrell is pastor, Rev. Edgar E. Strother, general secretary of the China Christian Endeavor Union, who is in America on furlough, had a pulpit erected, and preached the first day to an audience of five hundred people. Among those who have assisted him are Rev. K. J. S. Jayasoorina, a Hindu Christian, and Rev. Huey Kin, pastor of the First Chinese Presbyterian Church in New York City. Thus the mission lands are bringing back to "the heathen of New York" the gospel message which Christians in America sent across the seas. This pulpit is now being used daily by the workers of the National Bible Institute.

Organized New York Evangelism

THE Evangelistic Committee of New York City during 1921 helped to start work in the following churchless communities: an Italian church on the upper East Side; a Hungarian church on the East Side; an Italian church in the Bronx; a Spanish church in lower Manhattan; and an Italian church on the West Side. Arthur J. Smith, General Secretary, reports of the work as follows: "For eleven years we have conducted an Evangelistic Institute for the young people of the churches of Manhattan and Bronx, in which they were trained in the evangelistic message and evangelistic methods. This year we are conducting institutes in five centers. Recently, 248 volunteers trained in the Manhattan-Bronx Institute conducted 1,117 meetings in 110 centers, in six languages, and gave the Gospel to 259,000 people. We hope from the additional Institutes this year to have at least five hundred volunteers, and that they will reach half a million people."

Christian Fellowship Movement

A FEW months ago a group of men and women, among whom Sherwood Eddy was one of the leading spirits, met in New York City, for the purpose of associating themselves in a fellowship for the building of a more Christian social order and for the more earnest practice of Christianity as a way of life. After two days spent in discussion, it was determined to effect at that time no formal organization but to create a committee to conduct correspondence, formulate tentative plans and call a conference after some months for further discussion of the aims of the group and suggested methods by which they might be realized. This second gathering was held at Lake Mohonk May 10th-11th and brought together many Christian leaders who earnestly advocated the application of Christian principles to business and industrial life.

A Christian Business

THE recently elected president of the American Cast-Iron Pipe Company of Atlanta, Georgia, Mr. John J. Eagen, stated on taking office in February, 1922: "The directors are all church members. They have elected another professing Christian as president on a basis that the teachings of Jesus Christ are to be the ruling principles of the business. I

am glad if the action of the directors of our company will cause other professed followers of Christ to give this question their thought.'' The platform adopted by the directors declares for a reasonable living wage to the lowest paid workman, constant employment for every member of the organization, and an actual application of the Golden Rule to all relations between employee and employer.

Bible as Newspaper Serial

THE *Daily Telegraph,* of Bluefield, West Virginia, began on May 4th to print the New Testament in serial form, and will, says Colonel H. I. Shott, the editor and owner, continue the practice until the final chapter of Revelation has appeared in its columns. Every morning, under a double column heading ''Read the Bible With Us,'' will appear a portion of the New Testament. The newspaper report from which this information is taken, does not state what version is to be followed.

New York Times.

Student Volunteer Conference at Bear Mountain

ON April 21st and 23d a special conference, attended by about 175 Student Volunteers, was held at Bear Mountain, New York, to consider the relation of American students to some present day problems connected with Christian missions. Addresses were made by Dr. D. J. Fleming, Dr. Y. Y. Tsu of China, Prof. J. E. K. Aggrey of Africa, and others. The discussions related to the educational, religious, social and political influence of mission work in foreign lands. It was the general conviction that mission schools are especially valuable as places for developing helpful freedom of thought and expression, Christian ideals, beliefs and character, such as cannot be done in government schools. They are also places in which the coming Christian leaders of the Church should be trained and where the Christian message should be manifested in teaching and life but, so far as possible, without perpetuating the theological controversies of western lands. The consideration of social and economic problems is regarded as a necessary part of missionary work and while the experiences of Occidental lands may be useful, their methods should be modified to meet the peculiar needs of the Orient. The responsibility of missionaries to help governments to solve their problems according to Christian standards was recognized and a need for teaching self-reliance and true democracy as real friends of the people and of their governments. Mission schools have the greatest opportunity to build strong characters and to prepare the people for the highest type of responsible leadership in the nation and the Church.

Mormon Secret Temples

THE ninth secret temple of Mormonism was begun in September, 1921, at Mesa, Arizona. The site was chosen some time ago by Prophet Grant, and high dignitaries of the faith attended the ground-breaking ceremonies. The building is to cost over half a million dollars, and is to be completed within a year.

The other temples erected by the Mormons are given as follows in the order of their dedication: At Kirtland, Ohio, in 1836; at Nauvoo, Illinois, in 1846; at Salt Lake City, Utah, in 1893; at St. George, Utah; at Manti, Utah; at Logan, Utah; at Cardston, Alberta, Canada; and at Laie, Hawaii.

These temples are not used for public services but are devoted to the secret administration of endowment rituals and celestial marriage ceremonies, with baptisms and marriages for the dead.

Southern Methodist Results

SOME of the results of the Centenary Movement in the Methodist Episcopal Church, South, are given as follows:

In 1920 and 1921 Southern Methodists invested more in missions, home and foreign, than in any previous ten years; sent abroad 162 new missionaries; built in foreign fields 147 churches; opened six new hospitals in China, Korea and Mexico, and enlarged and equipped six others, at a total cost of $250,000; and established or provided with additional grounds and buildings 42 colleges and schools in foreign fields, at a total cost of $750,000.

Further, revival fires are springing up in all the foreign fields as a result of the Centenary impetus; 181 churches were organized in Korea last year and 16,000 new believers enrolled for Christian instruction; a great double-the-membership campaign has been launched in Japan; and in two years there has been an increase of 100 per cent in membership in Mexico. The foreign Christians are giving to the Church twice as much as they were three years ago ($172,000 in 1920) and rapidly increasing; and the Chinese and Korean churches are striving for complete self-support by the end of the Centenary period, so that all mission funds may be left for expansion.

Prohibition and the Colleges

THE Intercollegiate Prohibition Association addressed in March to every college and university president in the United States, a letter containing the question "What do the faculty and students of your institution and your acquaintance think of prohibition in theory and fact?" Of 158 replies, representing all types of institution and forty of the forty-eight states, 136 were favorable, ten non-committal, and eight unfavorable, and of the 136 indorsing replies eighty indicated a majority for Prohibition "so strong as to be almost overwhelming."

Almost without exception comments suggesting modification of present enforcement measures, or favoring the return of wine and beer, or criticizing the laws as too rigid, come from colleges within two hundred miles of the Atlantic coast, although "its enactment will stand" is the opinion of a well-known college within a few miles of New York, and another eastern president says, "I have no fear that the amendment will be repealed or its enforcement nullified."

A Chapel Car for Mexicans

THE American Baptist Publication Society, in cooperation with the American Baptist Home Mission Society, has commissioned Rev. A. B. Howell, formerly missionary to Porto Rico, to begin a new phase of work among the Mexicans in the Southwest. He has taken to this territory the chapel car "Glad Tidings," and has held his first meeting at Bisbee, Arizona, a town built in a canyon. The first Sunday night attendance taxed the capacity of the car and many stood outside and listened. On Monday night there were over seventy present, among whom were several Mexican Presbyterians, for the meetings were held in union with the Presbyterian Mexican Church. Before the close of the meetings at Bisbee the Mexicans from Naco, Arizona, sent word that they were anxiously waiting for the car so that their friends and relatives there might have the Gospel preached to them. At Bisbee twenty-five took the first step toward the new life and many were aroused to do personal work for their Lord.

LATIN AMERICA

An Appeal for Haiti

SHORTLY after the appointment in the spring of General Russell as High Commissioner to Haiti—an appointment which the Senate was not asked to confirm, and which was accompanied by sealed orders—a letter was addressed to the Senate Committee of Inquiry by the Committee on American Responsibilities in Haiti and Santo Domingo, representing the Federal Council of the Churches of Christ in America, the Home Missions

Council and the Committee on Cooperation in Latin America. The Committee has been studying the Haitian situation with great care and concern and now recommends as follows:

"1. That effective steps be taken at once by our Government to insure that the relation between Haiti and this country be based upon the free consent of a properly constituted government of the smaller nation, and upon an agreement which defines what the stronger nation may and may not do toward giving needed help in stabilizing their Government.

"2. That our American Government in cooperation with the Government of Haiti enter upon such administrative measures as will lead to the strengthening of finances, the improvement of sanitation, public health and public works, the promotion of education, and the development of the people and their Government.

"3. That complete administrative independence be reestablished just as soon as possible.

"4. And that this general policy be immediately avowed."

Church Politics in Guatemala

IN an editorial in *Guatemala News*, the organ of the Guatemala Mission, we read: "The union of Central America has become a matter not of civil, but of church politics. Guatemala remained in, so long as the church politicians held control in Guatemala, and had hopes of controling the union. But when the revolution came and the church party lost in Guatemala, though still in the majority in Salvador and Honduras, the new Union authorities in Tegucigalpa were bringing such church pressure upon Guatemala that her Liberal government was unwilling to stand for it. Guatemala forthwith withdrew from the Union and took a political attitude of very pronounced friendliness to the United States. Present conditions in Guatemala are unusually favorable for missionary activity.

"Guatemala is almost unanimously in favor of Central American union, but never with Rome in the saddle. A very common attitude even among professed Catholics is, 'I am a Catholic, but anti-clerical.' They do not seem to realize that the clergy is Catholicism in the Roman sense."

A Chilean Northfield

THE second summer conference of Christian workers in Chile was held Feb. 1 to 8, 1922, and Miss Florence Smith, who has recently returned from furlough to Santiago, writes that "the Chilean Northfield is now an assured fact." Its establishment last year was made possible by the Methodist Mission after its purchase of El Vergel, one of the finest farms in southern Chile, for an agricultural school.

This year some sixty representatives of the Alliance, Anglican, Baptist, Methodist and Presbyterian Missions, and the Young Men's and Young Women's Christian Associations gathered. The mornings were given over to Bible study, inspirational topics and the discussion of missionary problems in open forum. The harmony, mutual helpfulness, complete frankness and entire absence of sectarian bias which characterized this conference assure the success of this annual gathering, and this Chilean Northfield will surely make cooperation in Chile a simpler task."

Union Seminary in Montevideo

THE three boards that have voted to enter the "Faculty of Theology and Social Sciences" in Montevideo, Uruguay—Methodist Episcopal, Presbyterian U. S. A. and Disciples—have decided to ask their representatives to spend three months in Montevideo, making a careful study of conditions and reporting detailed plans for the opening of the Seminary. Dr. Webster E. Browning, representing the Presbyterian Board, is to direct these investigations and Rev. C. S. Braden will represent the Methodists and Dr. C. A. Vannoy the Disciples.

EUROPE

Belgian Eagerness for the Bible

AN unprecedented eagerness for the Bible on the part of the Belgian people is reported by the Belgian Gospel Mission, of which Mr. and Mrs. Ralph Norton were the founders. In one village where street preaching has been going on weekly in the market square, the colporteurs report, "We have sold in six weeks over three thousand Testaments, or more than one for every home there. In addition to this, we have given away to outreaching, eager hands thousands of Gospels and tracts."

Similar work has been done in about fifty villages this year. One colporteur who some thirty years ago sought to distribute the Word of God in these same villages said that he could scarcely believe that the people of Belgium would be so open to receive the Word of God. "In years gone by," he said, "I have trudged day after day from village to village and through the country, carrying a little bag of Scriptures and tracts, and only occasionally would I sell something; and I grew so weary at my task, often wondering if I would ever empty the little bag." "Then," he said, "people would scarcely buy the Testaments in the secret of their homes, but now hundreds buy the Gospel openly on the street."

Family Prayers in Czechoslovakia

THE new National Church in Czechoslovakia, which was described in the January REVIEW, is now said to have over a million members. Rev. John S. Porter, of the American Board, writes of some remarkable experiences which he has been having recently with these people: "On invitation, I preached recently on a week day to a congregation of about 500 of those who left Rome a year ago.

"Most of them stood during the entire service; and there was a wretched little light, one for the whole hall. When I had finished, the priest said, 'Now show us how to have family prayers.' With the light of a candle, a few of us around the table tried to conduct model family prayers. As we finished I remarked, 'Thus did your ancestors three hundred years ago read the Bible and pray all over this land.'" *Missionary Herald.*

Report from Monastir

FRIENDS of the mission at Monastir have been watching with considerable anxiety for news of the possible effects of the fighting between Greeks and Turks in the vicinity The girls' school and other buildings, valued at about $40,000 by the American Board which had carried on the work there for many years, were turned over by them several months ago to the Methodist Episcopal Church, which made the station a part of their Jugo-Slavia Mission. A cablegram received by the Board the last of April from Dr. Irwin, the superintendent of that mission, stated, "Girls safe. Monastir much damaged."

Greek Opposition to Bible Reading

REFERENCE was made in the March REVIEW to the opposition of the present Greek Government to the sale of the Bible in modern Greek. More recent reports tell of some of the ways in which that hostility has manifested itself. The office of the American Mission in Saloniea, the depository of the American Bible Society, was entered by the police, and after a thorough examination New Testaments in Greek were taken from the shelves and have never been returned, even though a strong protest has been entered at the police office. Bibles have also been taken out of shipments at the Custom House on the charge that the book was not a proper book for circulation among the people. A Christian young man was giving out a few free copies of St. John's Gospel to his fellow soldiers when he was arrested, charged with circulating a Bolshevick book, and imprisoned. In a

village in Macedonia, the bishop of Serres advised his people in a talk in one of the churches to drive out "with sticks and stones" anyone coming into their midst to sell the Bible or to speak on religion. "And," said this under-shepherd of the church of Christ, "whatever you do I will assume the responsibility for it all."

MOSLEM LANDS

Christian Preachers for Turkey

WHEN the war broke out the American Board was conducting three theological schools within the bounds of the old Turkish Empire, one at Marash, one at Harpoot, and one at Marsovan. The war put a complete end to theological training, but missionaries on the field have sent in an earnest appeal to the Prudential Committee of the American Board for the opening of a School of Religious Education in Constantinople. Such a school is to be opened this summer or early autumn in Bebek, the very place where Dr. Hamlin some eighty years ago began the first Turkish theological school.

One of the most interesting features is that the general management of the school will be in the hands of representatives of the American Board Mission, the Methodist Mission in Bulgaria, the Armenian Patriarchate, the Greek Patriarchate, the Protestant Chancellery, the Y. M. C. A., the Y. W. C. A., Robert College, the American College for Girls, and the International College at Smyrna. The one purpose of the school is to raise up Christian leaders trained to do the Christian work which the present conditions throughout the Near East require.

Missionary Herald.

AFRICA

Ragged Sunday-schools in Cairo

STREET Sunday-schools are being started by Christians in a number of sections of Cairo and the fine results clearly indicate that the Moslem children can be reached by this method of teaching the truths of the Bible. They seem to be limited only by lack of leaders and literature. One of these ragged Sunday-schools is conducted by the Christian Endeavor Society of Faggala in a district of Cairo called Bab el Bahr, where eighty boys and girls attend. The school began by one of the native preachers going to the place each Sunday afternoon and collecting a small group of children to whom he would relate Bible stories and teach a hymn. At present this school has ten classes of which four are girls and six are boys; they come from the poorest homes and thirty of the pupils are Moslems. One can hardly express the joy of the children when they see the party of teachers arriving, and the way they call each other from the homes and streets.

Basel Mission in Kamerun

THE French Government in the Kamerun has now released the confiscated property of the Basel Missionary Society and acknowledged that the Society is legally a Swiss organization, but unfortunately this does not include permission for the Society to resume its missionary work in this field. In anticipation of such a difficulty, a free assignment of all the property has been made to the Paris Mission Society. The French evangelical missionaries will now have full liberty to continue the work. There is hope that the British Government may adopt the same policy as the French with regard to confiscated mission property in lands over which they have a mandate.

Christians Win Their Case

AT intervals during the farming season in northern Nigeria, it is customary among the heathen Anga for the "*dodo*," a supposed departed spirit, to prowl abroad. At such times all women are under penalty if they leave their houses or look upon the "dodo." Recently some women, belonging to a Christian household, re-

fused to hide when the "dodo" was about, but went to their farms as usual. This displeased the heathen, who took the matter to their chief. His judgment was that the head of the house must pay a fine, and he and his household must be driven away from the village. The Christians refused to accept his judgment, and the matter was taken to the district chief, a Mohammedan, who, though outwardly friendly, was secretly in league with the heathen in their desire to expel the Christians. In spite of this, the Christians' protest was so strong, that he gave his judgment as follows: "No man or woman belonging to a Christian household can be compelled to hide when the 'dodo' is about. No man can be forcibly ejected from his house for faith in Christ. Christians cannot be compelled to live in a particular quarter of a town."

The editor of *Eastward Ho,* in which the incident is told, comments: "Having won their case, it remains for the Christians to show that the religion of Christ helps them to be honorable in all dealings with one another and with their neighbors."

Another Kikuyu Conference

THE Kikuyu Conference of 1913 is remembered as "having threatened to rend the Anglican Church in twain." The conference of 1922 is described as "a varied assembly, Anglican, Presbyterian, Baptist, Methodist, and Quaker, and others, all representing mission fields and all united in one great object—the formation of one great united African Church." The attainment of this object will depend largely on the action taken by the churches in England and America on the resolutions passed by the conference. The first and most important of these, expressing the belief "that it is not even yet too late to achieve in this still, to a large extent, virgin field a triumph for Christ in avoiding the disgrace of imposing a perplexing and weakening sectarianism upon those to whom the various churches are endeavoring to communicate the one Gospel of their one Lord," calls for an united ministry, to be accomplished by the joint laying on of hands by representatives of all the allied churches.

Native African Pastors

DAN CRAWFORD, after attending an annual conference in Central Africa, writes in characteristic fashion about the stamina of the young native Church: "All depends on the measure of backbone God has meted out to the leaders: I mean the manly sort of pastor who seeks refuge in prayer for 'power *plus* power' (as they phrase it) then more of it, and mightily. By manly, I suggest an all round man who can use his hands as well as his tongue. Surely when Paul spoke of 'putting off the old man' he did not infer *a putting on the old woman?* At Malambwe, then here at Chivondo, we have two clear cases of God-given pastors. To all such ours is only a fugitive visit compared with the plodding service of these needed-and-needy native pastors. *Necessarily* natives, for such marshes would murder a missionary, a foreigner, with fever and other preposterous enemies. Thus these outposts can only be held on the spot by twice-born men of the spot. Double birth and double backbone will alone keep God's banner waving in the ever freshening breeze."

Portuguese Hostility

STARTING from Chikore in Rhodesia, and taking with him fifteen native Christians, Mr. C. C. Fuller, a missionary of the American Board, made a tour of exploration through the lowlands of Portuguese East Africa as far as Mashanga at the mouth of the Sabi River. He reports a dense population, the people eager to welcome them, but the Portuguese officials unsympathetic and suspicious. He pleads for the opening of a station at Mashanga, and the Board would gladly grant this but for the

lack of funds. The work in Portuguese West Africa (Angola) has been greatly impeded by the hostile attitude of the government officials, a law having been passed forbidding the use of the native language in churches as well as in schools. This brought evangelistic work to a standstill all over the province. Fortunately a governor-general has been sent out who is more friendly and the new regulation is not likely to be enforced rigidly.

Christian Endeavor in Madagascar

CHRISTIAN Endeavor societies are putting fresh life and vigor into the churches and institutions of Madagascar. The present number of Christian Endeavorers in the island is 14,201. Recruits for church membership come largely through the Endeavor societies, six churches reporting that 153 out of 197 accessions were from the Christian Endeavor organizations. The members are encouraged to take up definite work and several of the societies support evangelists and teachers. A missionary with forty-two years' experience in Madagascar writes, "In the movements we have recently witnessed toward Christianity we have been thankful for the C. E. societies and too much stress cannot be laid upon their importance."

INDIA

The Prince of Wales and Christians

THE visit of the Prince of Wales to Lahore in February was made memorable by the assembling in his honor of Indian Christians from all parts of the Punjab, many of whom had seen service in Mesopotamia. Canon Guilford, who writes in *Eastward Ho* of their arrival, says: "Those who saw them *en route* from the station will not soon forget the sight or their jubilant cry, not of *'Gandhi ki jai'* (Victory to Gandhi) but of *'Prabhu Yisu Masih ki jai'* (Victory to the Lord Jesus Christ.)." On Sunday in the Lahore Cathedral, he says that "after the English service was over the Prince walked down the long lines of assembled village Christians, and in a kind and unassuming way received their obeisances, while he stopped and shook hands with, and asked a few questions of, each of the white-robed Indian clergy, who were in charge of the various contingents. The graciousness of the Prince will never be forgotten by these hardy, toil-worn villagers."

A Hindu Sadhu's Prophecy

WRITING to *The Indian Standard* the Rev. A. Ralla Ram speaks of an interesting interview he had with a Hindu ascetic at the Magh Mela in Allahabad where, says Mr. Ralla Ram, anyone can "feel the pulse of India." Speaking in good English the Sadhu said: "I'll tell you this, I believe the whole of India will come to Christ. Not only India, but the whole world is to be Christian one day. The Blood of Christ saves. It is a wonderful and comforting teaching. I am an old man of seventy-five. I am soon coming out openly to declare myself a follower of Jesus Christ. In my boyhood and youth I was a student in the Jamna High School, Allahabad. Let us join in the prayer of the Lord Jesus—the Lord's Prayer."

Estimates of Gandhi

CERTAIN observers of conditions in India, says the *Dnyanodaya*, hold the view that the British Government "has a policy but unfortunately no prophet to champion it, while Gandhiism has its prophet but no worthy policy." A Calcutta contemporary describes Gandhi as "a sincere visionary, but a political bungler, who makes colossal mistakes and owns up" and goes on to say of him: "He sincerely believes in non-violence, first because it is the religious law of *Ahimsa,* and second because the British guns are too strong; he believes in fasting, first because it strengthens the will, and second because it frightens his wayward

friends; he believes in *Khaddar,* first because it raises the dignity of manual work, and second because it kills Manchester; he believes in water, first because it promotes health, and second because it kills the Excise; he believes in touchability, first because it is fair to the lower castes, and second because it increases his following; he believes in the *Shastras* to secure the support of Heaven, and in the *Koran* to secure the support of the Mohammedans."

Functions of a Siamese Temple

A RECENT article in *Asia* describes the various ways in which a Siamese temple and its compound meets the varied need of the community: "The inhabitant of Bangkok thinks of his *wat* (temple) as a spacious park, dotted more or less thickly with rest-houses, where a weary man may sleep away the heated hours of the day; with *phrachedee*—little or big spires set out to commemorate a person or event long since forgotten; with school buildings; with wide-spreading bo-trees that offer grateful shade and keep the flags cool for hot and tired bare feet; with little stone images of bizarre men or beasts, with houses where gigantic Buddhas dwell in mysterious semi-twilight. In each of the larger wats there are from six to fourteen temples and many other buildings. Some of them are used for schools.....

"Many and varied are the uses of the ordinary temple compound and many and varied are its users: between classes, schoolboys take a few minutes breathing-spell there; cooks, their perambulating kitchens swung from their shoulder-poles, serve the schoolboys or any other hungry soul who may want food—and can pay for it; soldiers or police—only the educated eye can tell them apart—squat on the ground about a professional gambler who is taking part of their munificent pay, four *ticals* (1.48) a month; ragged, happy urchins play chuck-penny; women with babies on their ample hips walk about on some unknown errand; and always the flotsam of the great city drifts to a temporary haven there on the broad porticoes of the temple buildings."

CHINA

A Governor's Proclamation

READERS of the REVIEW are familiar with the name of Feng Yü-hsiang, first known as "China's Christian General," now as "the first Christian Governor in China." The *Bible Society Record* quotes the following proclamation which he issued soon after becoming *tuchun* of the province of Shensi:

"The Provisional Constitution of the Republic of China sets forth that the people of China shall be free to devote themselves to whatsoever religion their conscience dictates to them, no matter whether they follow the teachings of Jesus Christ, of Confucius, or the faiths of Buddhism or Taoism; and there shall be nothing to compel a man to belong to any particular religion. It has been brought to my attention that rumor prevails without my walls to the effect that I intend to exclude from Shensi all religions other than that of Christianity. Although I am a Christian myself, this is absolutely groundless. I have followed our Lord Jesus Christ for more than ten years, and it is with regret that I admit that I cannot put into effect many of the things which are in accord with the truth of that religion. How then could I exclude other religions? Although a great part of the officers and soldiers of my division have received baptism after understanding the truth of our Lord Jesus Christ, still there are also a large number in the division who have not been baptized. But these officers and soldiers who are Christians are moreover imbued with the spirit of patriotism, and I, in company with them, will always treat those who are not Christians without difference or distinction. I trust that the public will not give credence to this rumor, but will unite

with me in helping to restore the welfare of the province of Shensi.''

Recruiting for the Ministry

THE Chinese Student Volunteer Movement has been making a systematic effort to enlist recruits for the ministry from among teachers, students and church workers. Pastor Ding Li-mei, the Traveling Secretary, has made a deep impression in his visits to the high educational schools. He has recently held conferences in thirteen centers, at two of which last February more than twenty students decided to devote their lives to Christian work. Men are sought who are mentally, physically and spiritually qualified for the work and in one week of recruiting one hundred and thirty-one students made decisions.

The Protestant Church in China has 366,524 communicants, 9,539 evangelistic centers, 4,726 organized churches and only 1,305 Chinese pastors. There are 7,463 church schools with 239,400 students to supply the need.

Stirring Scenes at Paotingfu

MANY a visitor to Paotingfu since the Boxer days has been reminded of the Latin saying, ''The blood of the martyrs is the seed of the Church.'' It is widely known that General, now Governor Feng, traces his conversion to the impression made upon him, as a young soldier in the crowd that was attacking the Presbyterian compound, by the Christlike act of Miss Morrill, who just before she was killed tore a strip from her skirt to bandage the head of a little Chinese boy who had been hit by a stone thrown by the mob.

When John B. Ferguson visited Paotingfu last summer, he saw eighteen young people received into the Presbyterian Church, and heard a striking address by Dr. Liu, a young doctor in General Feng's army, who had been a student in Paotingfu, as had also his wife, a very beautiful girl, who recently died. One of his listeners, a young physician in the Paotingfu hospital, who had married a Christian wife, but who was not a Christian, came and asked to be baptized. He declared that since he had heard the appeal of the young doctor from General Feng's army he could no longer deny his open and wholehearted allegiance to Jesus Christ.

Continent.

Murder of Dr. Shelton

FULLER details concerning the death of Dr. Albert L. Shelton, the pioneer in Tibet, have come in a letter from Dr. W. M. Hardy, his fellow worker in Batang, southwest China. Dr. Shelton left Batang for Gartok February 15th, planning to see the Governor of Eastern Tibet and then to return to Batang and make final plans for the trip to Lhasa. At the end of the first stage a letter came from the Governor asking that the Doctor delay his visit, as permission to make the visit must be obtained from the Galon Lama at Chambdo. So on the morning of the 16th Dr. Shelton started back to Batang. At 2 P. M., when only about six miles from Batang, Dr. Shelton was riding in front, and just as he rounded a curve in the road robbers opened fire. The first shot hit the Doctor. The other members of the party, the cook, the deposed Batang Prince, and the Doctor's Tibetan teacher, were unhurt. The robbers in due time sent down some of their men and drove off most of the pack animals. The Batang Prince came back to Batang as fast as possible, and Dr. Hardy, who started at once to Dr. Shelton's relief, found him unconscious. Carrying him on a stretcher, the relief party brought Dr. Shelton into Batang about ten o'clock, conscious and in pain, having been met on the way by about a hundred people, who wanted to help carry the stretcher or light the way with pine torches. He died shortly after midnight.

''The cause of the whole matter,'' says Dr. Hardy, ''is the inability of the Chinese officials to govern this part of the country. This place is

within six or seven miles of Batang, but the officials and soldiers roll another opium pill every time a fight takes place on the pass and say it is too bad!!!"

JAPAN-CHOSEN

A Japanese Tribute

AN English composition, written by a Japanese student in Genesee Wesleyan Seminary pays the following tribute to a Japanese Christian Minister in his own country: "His house is known by young men who have trouble and by poor and sick people. These people are comforted by him. He sometimes eats dinner with tramps who are here today but tomorrow are some other place. When they apply to him for money for their travel he gives money to them with joy. Some of them once asked him to sleep in the church, and he answered them, 'The church is a holy place; you must not sleep there, but you can sleep in my house.' Every summer he invites to his house the Chinese students who are studying in Japan. He said American people help the poor Japanese who are studying in America, and we Japanese ought to help Chinese students who are lonesome, just like Americans do. He said that peace cannot be made in this world by statesmen, but we Christians can make peace by our love of God. Every Friday he and his family go without food so that they can give to the poor people..... I have learned many lessons from him which I should never forget. I cannot write his character with my poor pen."

Transformed Lives

DR. R. M. WILSON, of Kwangju, Korea, who has just returned for his second furlough, wrote, just before leaving Korea: "It is most wonderful to see the great improvement that has taken place in the lives of these people even during the past fourteen years. When I first came out I picked up a small boy with long hair down his back and paid him $1.50 per month to work in the clinic and do dressings. Today he is a graduate doctor and has gone to America to do post-graduate study. Fourteen years ago there was a little black-eyed girl here who proved to be bright and studious. She went through school, married the above doctor and now for three years she has taught the missionary children music on the piano. She also runs a big night school and is one of the finest teachers in Korea."

Dr. Wilson, after enumerating some of the superstitious native customs connected with illness, wrote: "Christianity is fast making great changes in these old, foolish ideas."

MISCELLANEOUS

What $100 Will Do Abroad

THE expense of conducting missionary work in foreign lands varies, as it does in America, according to the location, the Board, the type of workers paid, the salaries and the rate of other expenditures. Missionary salaries, for instance, differ greatly in Central Africa and in Japan; the payment for native workers varies according to the Mission and the country, and the cost of maintaining orphanages, schools and hospitals depends on the number and quality of teachers, the price of food and other supplies and the equipment maintained. The following, however, gives some idea of how far, on the average, $100 will go in Foreign Missions.

1. Support a single missionary for one month.
2. Support two children in an orphanage or boarding school for one year.
3. Conduct a school of three hundred pupils for one day.
4. Provide for two free beds in a hospital for one year.
5. Supply 2,000 tracts and the cost of their distribution.
6. Pay the rent for two chapels or halls for a year.
7. Support a native evangelist or colporteur for one year. (In Japan it costs $300 or more.)
8. Support two Bible women for one year.
9. Support a small mission station for one day.
10. Allow a missionary to take a needed month's rest.

THE MISSIONARY LIBRARY

Directory of Protestant Missions in China, 1921. China Continuation Committee, Shanghai.

In this pamphlet of 360 pages we find, as usual, the list of missionary societies, stations, missionaries and national organizations in China. It is an invaluable help to every editor and missionary officer.

Fundamentals of Christianity. By Henry C. Vedder. 8vo. 250 pp. The Macmillan Co. 1922.

Professor Vedder of Crozier Theological Seminary has here endeavored to give us a study of the character and teachings of Jesus and Paul. He omits all discussion of the birth of Christ, the miracles and the resurrection. The fundamentals in Professor Vedder's mind are Jesus' revelation of God and of human relationships. He accepts the divine sonship of Jesus but considers that Christian theology is really Pauline theology. His conclusions are not satisfying to those who believe in the final authority of the Bible.

Japan's Pacific Policy. By K. K. Kawakami. 8vo. 380 pp. $5.00. E. P. Dutton and Company, New York. 1922.

Students of Japan and the related problems of the Far East long since learned that any publication of Mr. Kawakami is worthy of serious consideration. He is a Japanese of ability, wide information and exceptional experience as a writer and has published several volumes which are of large value. His newspaper and magazine articles are literally almost beyond count. While thoroughly loyal to his native land, he makes an earnest effort to understand the point of view of other nations and does not hesitate to criticize his own government and its officials whenever he thinks that they are wrong.

When such a Japanese writes about the relation of Japan's Pacific policy to China and the Far East as affected by the Washington Conference on the Limitation of Armaments, his book should have thoughtful attention. He deals with the questions of naval armament, the new treaties, the riddle of China, the Shantung dispute, Siberia, and the open door. Fifteen appendices give specific data and official documents. The author frankly says:

"Japan has gone home from the Washington Conference on probation. Although she made a fairly good impression at the Conference, that impression is, as I see it, neither profound nor durable. What America and Europe will really think of her will depend upon what she does in China and Siberia in the coming few years. If Japan withdraws her troops from Siberia without delay—if she conforms to the spirit of the policy adopted by the Conference with regard to China—if she proves herself more far-sighted and generous in dealing with her neighbors, the good impression she has made at Washington will not only endure but will grow better. Let her, in addition, reduce her army and curb the power of her militarists without awaiting an international agreement on land armament, and the world's estimate of her statesmanship and good sense will become immeasurably higher. If, on the other hand, Japan clings to old ideas and practices in dealing with Siberia and China, what success she has achieved at Washington will be immediately set at naught."

This is a candid statement to come from an influential Japanese, although it should be added that he follows it by an equally candid intimation that Japan is not the sole or Powers and that some of them have also done things in their international relations that are open to severe criticism.

Mysterious Japan. By Julian Street. Illustrated. 8vo. 348 pp. $4.00. Doubleday Page and Company, Garden City. 1922.

In distinct contrast to Mr. Kawakami, the author of this volume does

not attempt a discussion of the serious problems of Japan and the Far East. It is rather the bright, impressionist book of a popular magazine writer who has rambled through Japan and who describes what he saw and heard. The pages scintillate with wit and humor. He concerns himself with the scenic beauty of Japan, its chrysanthemums and cherry blossoms, its snow-crowned Fujiama, the cottages and cities and manners and customs of the Japanese people. In fresh and picturesque style, Mr. Street recounts his varied experiences in such an attractive way that even the most jaded reader of books on travel will enjoy this book.

Wonders of Missions. By Caroline Atwater Mason. 8vo. 345 pp. $2.00. George H. Doran Co. New York. 1922.

With the charm for which her writings are noted, Mrs. Mason tells stories of Carey, Duff, Morrison, Judson, Goodell, Moffat, Hamlin, Slessor, Chalmers, Verbeck and a dozen other famous missionaries and native Christians. They are literary narratives rather than slavishly literal historical records but they are true to fact and give a vivid picture of scenes in the wonderland of missions. These stories should act as appetizers, leading readers to satisfy their taste by feeding more fully on the missionary histories and biographies from which these tid-bits are taken.

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